

MANUAL HEBREW GRAMMAR  
FOR THE USE OF STUDENTS  
BY  
J. H. M. [illegible]  
LONDON: [illegible] 18[illegible]



A. Ad. Ramseyer  
Salt Lake, Utah  
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**HISTORIAN'S OFFICE**  
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**47 E. South Temple St.**  
**SALT LAKE CITY, UTAH**



A

# MANUAL HEBREW GRAMMAR

FOR THE USE OF BEGINNERS.

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BY J. SEIXAS.

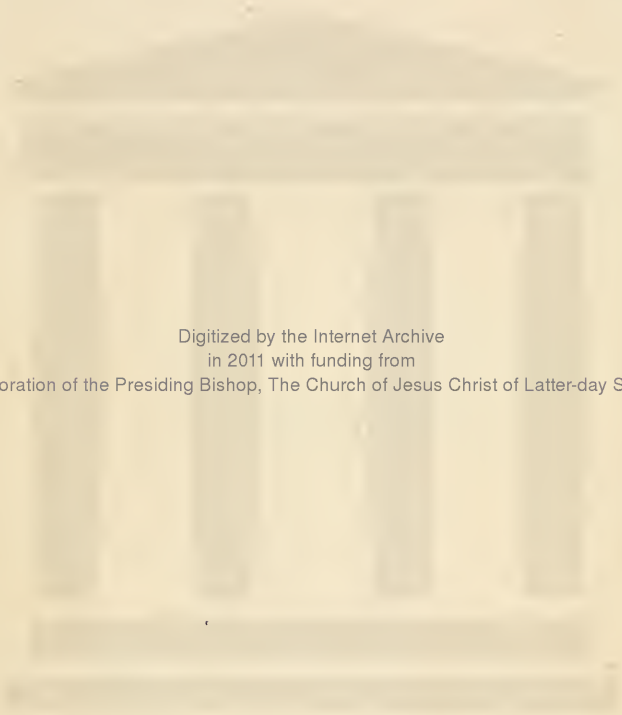
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## P R E F A C E .

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THE following pages are intended for those only who have read or may hereafter read Hebrew with the author. The lessons and rules, though comparatively few and brief, are, I know, sufficient to give an easy and rapid insight into the general formation of the language. Some years' experience in teaching, and the favorable opinions of those whom I have had the pleasure of teaching, convince me that with proper attention to the following rules *under my instruction*, (or the *instruction of any of my pupils*), any one desirous to become acquainted with this language may be enabled in a short time and with little trouble, to read with much pleasure and satisfaction; and to use advantageously a larger work on Hebrew Grammar.\*

As trifling as these lessons may appear to many, they have cost me several years' labor in collecting and arranging them. From a careful and frequent reading of the Bible with Professor Stuart's Heb. Grammar (2d edition) before me, I have obtained what these sheets contain. I have adopted some of the forms and technical expressions used by Prof. S., but not without advertising him of my intention. The Tabular View of the Conjugations which accompanies this, has been made out from the Paradigms in the 4th edition of the above-named Grammar. These Paradigms are the *fullest* and *best* that have come under my observation.

Those who read this work will doubtless wonder at, or find fault with, the singular arrangements of the rules; but although I do not follow the order of philosophy, yet I follow, as it seems to me, the order of nature; or perhaps I should say, the order which I prefer for my pupils. Besides, the several hundreds whom I have instructed, and some conversant with Hebrew whom I have not instructed, have expressed their entire approbation of the plan which I pursue.

It has been often asked, whether my lessons are calculated to impart any good knowledge of Hebrew without an instructor. My answer to this is, that I am not aware that any individual has made the trial; and candour demands that I should state, that it is doubtful whether any one

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\* The best Grammar ever published in English is that of Professor Stuart, published at Andover, which has gone through four editions.


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can obtain any satisfactory knowledge from these pages without some one to explain them.

As this Manual then is made for my pupils alone, I hope no one will condemn it, without witnessing an application of its rules to those whom I may instruct. Indeed, I did not intend to affix to it a Title, Preface, or Index, that it might not appear to be what in reality it is not,—a regular Grammar; but have consented to add them at the suggestion of many of my respected and dear friends; some of whom “desire to instruct those of their acquaintance who may not have an opportunity of reading with the author.” And, finally, I hope the time required in accomplishing this little work, has not been spent in vain. No other motive than that of benefiting others and promoting the best of all studies—the study of the Bible, has induced me to undertake it.

**J. SEIXAS.**

MAY, 1833.

 The time required in a course of Hebrew instruction as given by me, is six weeks, one lesson of about an hour being given each day.

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\* I have in Manuscript, Chaldee, Syriac and Arabic Manuals, which I hope to have printed when there is a sufficient demand for them.

# HEBREW ALPHABET.

	1	א	(auleph) not sounded ; if it have a vowel, sound the vowel.						
	2	ב	baith						
	3	ג	gee'mel						
	4	ד	dau'leth						
	5	ה	ha						
	6	ו	vauv						
	7	ז	za'yin						
	8	ח	kheth						
	9	ט	tait						
	10	י	yod						
Finals.	20	כ	kaf						
	30	ל	lau'med						
	40	מ	maim						
	50	נ	noon						
	60	ס	sau'mekh						
	70	ע	gna'yin						
	80	פ	pa						
		צ	fa						
	90	צ	tsau'da						
	100	ק	kofe						
	200	ר	raish						
		ש	seen						
	300	ש	sheen						
	400	ת	tauw						

## VOWELS.

### Long.

τ	Kau'mets	au	in cause.
..	Tsa'ree	a	" ale.
י	or ֿ Kho'lem	o	" bone.
י	Shoo'rek	oo	" boot.
י	Khee'rek	ee	" meet..

### Short.

-	Pat'takh	a	in father.
..	Seghol	e	" met.*
τ	Kau'mets short	o	" note.
..	Kibboots	u	" full.
·	Khee'rek short	i	" bit.

### Composite (compound) Shevau.

By means of these two dots (:), called *simple Shevau*, three *composite Shevaus* are made, viz.

∴	Shevau Pattakh, †	a	in hat.
∴	" Seghol	e	" met.
∴	" Kau'mets	o	" not.

NOTE. Shevau, when sounded, is a very short e ; as אֵי penā, or p'na. See § 7.

\* Seghol is sounded like a in ale,

1. When it stands in a *simple* (unmixed) syllable ; as אֶפֶת ka-seph ;

2. Before the quiescents א ה י ; as אֶת mik-na, אֶת, אֶת, אֶת.

3. Before a guttural in which there is an *implied Dagesh* ; as אֶתְּ (for אֶתְּ), אֶתְּ (for אֶתְּ). The gutturals and the letter ר (with a very few exceptions) do not receive a Dagesh. See § 4.

† אֶת stands for 500, אֶת 600, אֶת 700, אֶת 800, אֶת 900. אֶת 1000, אֶת 2000, etc. § 57.5.

‡ or Khau-teph Pattakh, Khau-teph Seghol, etc.

## GENERAL REMARKS.

§ 1. The small point found in the centre of a letter is called *Dagesh*; the small point in ה final is called *Mappik*; as בְּרָא, בְּרָא, בְּרָאִישׁוֹ, בָּה, בְּנֵה, לְמִינֵה.

§ 2. A *horizontal* stroke between words is called *Maccaph*, which serves to connect them; as אֶשֶׁר-בּוֹ, עַץ-פְּרִי.

§ 3. A *perpendicular* line placed under a letter is called *Metheg*; as הַאָדָם, וְאָבְלָה, וְתַרְאֵה, וְתַרְשֵׁא; the syllable with Metheg, should be read with some stress.

NOTE 1. When this occurs between a *Kaumets* and *Shevau*, it shows that the *Kaumets* is *long*; as אֶשֶׁר (au khe lau) *she ate*, but אָבְלָה (okh-lau) *food*.\*

NOTE 2. When it falls on the *ultimate* or *penult* syllable of a verse, it is called (*ס לוק*) *Silluk*, which signifies *stop*; as הָאָרָץ; : שְׁנַיִם; : These dots (:) are called סוף פסוק i. e. *end of a verse*.

§ 4. א ה ה ע are called *Gutturals*; these, with the letter ר, do not admit dagesh, but the vowel which precedes them is *usually* lengthened as a compensation for dagesh; as אָחֵי for אַחֵי, מַעַל for מַעֵל, אַחֵיבֵּא for אֵחֵיבֵּא, אַחֵיבֵּא for אֵחֵיבֵּא. The gutturals *commonly* take a *composite* Shevau when other letters would take a *simple* one; as אָבְלָתֶם, אָבְלָתֵם.†

§ 5. *Short Kaumets* can be distinguished from the long one in the following ways:

I. When a Shevau (expressed or implied) or Maccaph follows it without an accent intervening; as אֶכְלוּ אֶכְלוּ a-khol-khau, אֶכְלוּ אֶכְלוּ, אֶכְלוּ, אֶכְלוּ, אֶכְלוּ, אֶכְלוּ, אֶכְלוּ, etc.‡

II. When a Dagesh follows it; as אֶכְלוּ אֶכְלוּ *khounance* for אֶכְלוּ אֶכְלוּ, etc. See § 56. 4. note.

EXCEPTIONS. אָחֵי, אָחֵי, אָחֵי, אָחֵי, אָחֵי, and a few others; i. e. the *Kaumets* is *long* in these examples.

§ 6. The letters אָדָהּי (called *Quiescents*) are silent in forms like the following; thus, א in בְּרָאִישׁוֹ, בְּרָא, בְּרָא, מְלֵאכְתּוֹ, שְׁשָׂא; ה in הַיְהוּדָה, רָחוּב, תְּהוֹם, בָּהוּ, תָּהוּ in ו; מַה, צִיָּה, תְּרָאָה, לְלֵזָה, הַיְהוּדָה, שְׂנִי, אֶלְהִים, בְּרָאִישׁוֹ, שְׁנִי, אֶלִי, וְהִי in י; בּוֹ, זֶרְעוֹ, לְמִינוֹ, אֶזְרָא.

\* Metheg is a *Euphonic* accent; Silluk is both a *pause* and *tonic* accent. All the other marks above and below words are *tonic* accents. See § 41.

† Letters which are *not* gutturals sometimes take composite Shevau; as אֶכְלוּ אֶכְלוּ.

‡ A silent Shevau is understood (implied) under the last letter of every word, provided such letter have no vowel under it, and is not a quiescent. See § 6.

OBSERVE. This mark (◌̂) is placed over words in this grammar to show the *accented* syllable; words without it (or some other mark), are accented on the *last* syllable.

בִּין, אָלִיו, אָבִיו, עָלִיו, (בִּיהוּהָ, בִּיהוּהָ, לִיהוּהָ) See § 61. 3. § 63).  
Of course no quiescent can have a vowel.

NOTE. In such forms as אָלִי (*a-lay, a-lyc*), אָלִי (*a-layy, a-loyy*), בָּסוּי (*kau-sooy*), גּוֹי (*goy*), נְשִׂי (*ne suy*), י is sounded; and in such forms as יוֹהָה, קוֹי (*ko-va*), מִצְוֹת, עֵזֶר, עֵזֶר, מִצְוֹת (*mits-voth*), לָוָה, צָוָה (*tsivvau*), ו is sounded. וֹ or יוֹ at the end is read *avv*.

### OF SHEVAU (ְ), (Simple).

§ 7. Shevau simple is of two kinds; viz. *silent* and *pronounced*.

Shevau is silent,

1. When it follows the vowels ַ, ִ, ֵ, ֶ, ֹ (short), and ֻ without י following), unless there be a Dagesh in the letter over Shevau; as יַבְדַּל *yab-dal*, תַּדְשָׁא *tad-sha*, יָרָא *yar*, יִקְרָא *yik-rau*, מִמְשַׁלֶּת *mem-sha-let*, מִקְנָה *mik-va*, בִּרְקִיעַ *bir-kee-ang*, שְׁלֻחָן *shul-khan*, גְּנוּבֵדָה *gnob-dauh*, אֶחְלוֹת *a-khol-khau*, שְׁמוֹרָה *shom-rauh*, אֶחְלוֹתֵם *a-khol-khem*.\*

Such forms as הַשְּׂלִישִׁי, וְהָיָה, מִפְּרִי, etc. are with vocal Shevau, on account of the dagesh. הַיְהִי, וְהִבְרָה, וְהִבְלִי, וְהִבְוִי, וְהִבְיָאָה, הַיְהִי, הַיְהִי, הַיְהִי, הַיְהִי, הַיְהִי, are with *vocal* Shevau because a dagesh is implied in י and מ. See § 23. Note 1. § 59. Note 1.

2. At the end, or when it is the last point of a word; as יָרָא *yar*, יַפֵּת *yaft*, וַיַּשֵּׁת *va-yasht*, אֵת *at*, אֹתִי *aut*, תֹּהָה, בְּרָה, וַיִּשָּׁק, וַיַּשָּׁק, וַיַּבֵּק *va-yabk*.

3. After a long vowel which has a pause or tonic accent on it; as אֶחְלוֹתֵם *au-khaul-tau*, אֶנְחָנוּ *a-naukh-noo*, שְׁמוֹה, תְּבַרְכָהּ, קִטְנִיתִי, שְׁמוֹה, תְּבַרְכָהּ, קִטְנִיתִי. See § 41.

4. In the middle of a word if another one follow it; as יִשְׁמְעוּ *yish-me-gnoo*, יִתְפָּרוּ *yit-pe-roo*, מִכְשָׁבוֹת *makh-she-both*.

### PRONOUNCED SHEVAU.

5. In all other cases Shevau is *vocal* (pronounced); as יִשְׁפָּה, וְבָנִי, יִצְאִי, יִאֲמָרוּ, פָּרִי, לָחִי, וְאֵם, יִרְאֵוּ, תִּירְאֵוּ, וְלָלוּ, הִתְהַה, אֲמָרוּ, יִצְאִי, יִאֲמָרוּ, פָּרִי, לָחִי, וְאֵם, יִרְאֵוּ, תִּירְאֵוּ, וְלָלוּ (the *second* is vocal, see 4 above), גְּבֻלָּה (because it stands for גְּבוּלָּה), יִרְאֵוּ (defectively written for יִירְאֵוּ), הִרְרִי, הִרְרִי, הִרְרִי, הִרְרִי (because it is under a letter followed by a similar one). In these last examples, Shevau is sounded, in order that both letters may be heard in reading.

### OF THE LETTERS בִּגְד־כֶּפֶת (Beghadh kephath).

§ 8. These six letters *generally* take a Dagesh when they begin a clause or sentence, or follow a silent Shevau either expressed or implied;

\* Some of the *short* vowels become *long* when they stand before a guttural in which a dagesh is implied; as גָּחַם for גַּחַם = גַּחַם; בָּהֵל for בַּהֵל = בַּהֵל; רַחֵץ for רַחֵץ = רַחֵץ; אָחִיו for אַחִיו (אַחִיו).

thus, בְּרֵאשִׁית בְּרֵא, where the first ב begins a sentence, and the second ב follows a shevau implied under ה; עַל-פְּנֵי, וְנִבְדָּל, with silent shevau under ל and ב. Some sound these letters, *bh, gh, dh, kh, ph, th*, i. e. when they are *without* Dagesh. This Dagesh is called *Dagesh lena*. See § 56.

## DIVISION OF THE ALPHABET.

§ 9. The Hebrew Alphabet is divided into *Radicals* and *Serviles*. אֵיתָן מִשֶּׁה וְכֵלֵב are called *serviles*, because they are used for many purposes in the language. The rest of the letters are called *radicals*, because they form the roots of words.

A radical can never become a servile, but a servile may become a radical when found in the *Root*. Seven of the above serviles are called *Prefixes*, because they are often *prefixed* to words; they follow, with their respective significations.

- מ\* signifies *From, on account of, out of, by means of, in comparison of, of, at, to.* (מ is a contraction of מִן). See § 60. § 71.
- ש " *Who, which, because, that.* (contraction of אֲשֶׁר). § 64. § 68.
- ה " *The, this, that, who, which, O.*
- ו " *And, but, yet, then, that, or, nor, now, so.*
- כ " *As, like, according to, when, in, through.*
- ל† " *To, as to, for, of, from, near, at, upon, by, through, in.*
- ב " *In, with, by, over, among, when, throughout, for, through, against, on, to, under.*

NOTE. The Article (ה) is frequently supplied after some of the above Prefixes; as בְּרֵאשִׁית *in the beginning*; וְרֵחַ וְחַיִּים *and the life giving power,*

\* When א ה ו or ע follows this prefix, it (מ) usually takes .. (Tsaree) under it; as מֵעַל *from above* מֵאָדָם *from man*, מִתְּחִילָה, מִיְהוּדָה. See § 60.

† Contraction of לָא *to, unto, against, etc.* See § 71.

*spirit*; בַּיּוֹם *in the day*, for בְּהַיּוֹם; בְּאֶרֶץ *in the land or earth*, for בְּהֶאֱרָץ; בְּעָנָן *in the cloud*, for בְּהֶעֱנָן; כְּפֶתַח *according to the time*, for כְּהֶעֱתָה; מִמְּקוֹמָם *to the east*, מִגְּבוּהַ *from the mountain*. See § 59—§ 64 inclusive.

The syllables מוּ, רִי, פִי, are sometimes joined to the prefixes for euphony; as בְּמוֹ *in*, כְּמוֹ *like, as*, כְּפִי *according to, like*, לְפִי, לְפִי *to, by*, אֲתִי *as, like*, מִרִי *from*.

## OF NOUNS.

§ 10. Nouns are generally derived from verbs\* in three ways, viz.

1. *By changing their vowels*;\* as דָּשָׁא *grass*, from דָּשָׂא *it flourished, became green*; עֵשֶׁב *herb*, from עָשַׁב; עֶרֶב *evening*, from עָרַב; זֶרַע *seed*, from זָרַע; חַיָּה *life, a beast*, from חָיָה; בֹּקֶר *morning*, from בָּקַר; דָּבָר *a word, thing*, from דִּבֶּר, etc.;

2. *By dropping one of the radical (root) letters*;\* as גֶּן *an enclosure, a garden*, from גָּנַן *he enclosed*; חֹק *a law* from חָקַק;

3. *By adding (to a perfect or imperfect verb,) one or more of the following serviles* הֶמְנִיתִּי, (technically called) *Heemantive*.

The Heemantive letters are commonly added thus:

ה, נ or י	at the end,
א or מ	“ beginning,
ת	“ “ or end,
י or ך	is inserted.

NOTE 1. A perfect verb consists of three letters. ... me, of two or one.

NOTE 2. Some nouns are pointed like v ... from שָׁנָה *he repeated*.

\* The root of all words is generally a ... raeter the  
Indicative; it commonly contains three ... the  
first, and (-) under the second radical; ... the  
10. 3. Examples etc. Also § 15. \* note.

† When a root ends in ה or א it is point ...  
he made.

Examples of Heemantive Nouns.

בְּהֵמָה	cattle	from בָּהֶם.
חַיָּה	life, a beast	“ חָיָה (חַיָּה) he lived, was strong.
פֵּרוֹי	fruit	“ פָּרָה it was fruitful.
עָנִי	affliction	“ עָנָה he afflicted.
מְקוּנָה	a collection	“ קָנָה he collected. § 15. * note.
מִמְשָׁלָה	a rule	“ מָשַׁל he ruled.
מַסַּע	a journey	“ נָסַע he journeyed.
חַטָּאת	sin	“ חָטָא he sinned.
חַוְלָה	a generation	“ יָלַד he begot, was born.
רְקִיעַ	an expanse	“ רָקַע he spread out.
שָׁלוֹם	tranquillity	“ שָׁבַח he lived in peace.

(a). Some nouns are *primitive*; as סוּס a horse, אָב a father, אֹהֶל a tent, יוֹם a day, בְּרֹזֶל iron, בְּרִמְלָה a field. Compound nouns occur; as זַלְמָוֶת the shade of death, death's-shade, from זָל and מוֹת; בְּלֹא־עֵל without profit, destruction, from בְּלֹא and עָל; מְאֵזֶלָה darkness of Jehovah i. e. thick darkness, נָה = נָח, Jer. 2: 31; שִׁלְהֶבֶת־נֹחַ flame of Jehovah i. e. lightning, Cant. 8: 6. See § 25. 4.

GENDER AND NUMBER OF NOUNS.

§ 11. The following *terminations* exhibit the Gender and Number of nouns.

EXAMPLES.

הָ, וֹת, יֹת, sing. fem.	אִשָּׁה, דְּמוּת, בְּרֵאשִׁית, חַיָּה a beast.
וֹת, ת, plur. fem.	מְאוֹרוֹת lights.
ת, ת, sing. construct.	חַיֵּית beast of—.
ים, ם, plur. masc.	יַמִּים seas, תַּזְמִינִים sea-monsters.
י, plur. masc. construct.	פְּנֵי faces of—, בְּנֵי sons of—.
ים, תַּיִם dual.	עֵינַיִם two eyes, שְׁנַתַּיִם two years.

Exceptions.

1. There are some words which have the termination of plural nouns in construction, which are rendered differently; as יוֹרְדֵי בֹרַי those who go down to the bottom, הוֹסֵי־בֵּית הוֹסֵי the trusters in him, i. e. those who put their trust in him, מְבֹרְכֵי מוֹרֵת those who rise early in the morning; יוֹרְדֵי אַחֲרַי after, אַחֲרֵי־בֵּן afterwards; לְפָנַי before; see § 17. 6. † note, חַיֵּי.

2. The *terminations* of primitive nouns implies the plural; as Ps. 16: 3 אֲדִירֵי the strong; אֲדִירֵי applies to the sing. and plur. of both



3. The fem. construct often ends in ה־; as מִקְנֵה the collection of—, עֲלֵה, רֵעָה, etc; the absolute form is ה־.

4. A few duals and plurals end in י־; as חַלְוֵי windows, יָדַי hands, etc.

NOTE. מְנִי (Ps. 45: 9) probably stands for מְנִיִּם stringed (musical) instruments, from מָן.

5. The Plural of בַּיִת (a house,) is בָּתִּים. See 10. below.

6. Some masc. nouns take a fem. termination, and vice versa; as אֲבוֹת fathers, נָשִׁים women.

7. Some nouns have both forms of the plural; as יָמִים and יָמֹת (from יוֹם) days, שָׁנִים and שָׁנוֹת (from שָׁנָה) years.

8. The dual forms שָׁמַיִם heavens, and מַיִם waters, are plurals.

9. Nouns fem. ending in ית־ or ות־, form their plurals by יות; as עֲבָרֵיּוֹת from עֲבָרִית, מַלְכֵיּוֹת from מַלְכוּת.

10. The following nouns, in their derivative forms, are anomalous: אָב (a father), אָח (a brother), אָחֹת (a sister), רֹאשׁ (head), מַיִם (water), יוֹם (a day), עִיר (a city), בַּיִת (a house), פֶּה (a mouth), בֶּן (a son), בַּת (a daughter), כֵּלִי (a vessel, jewel), חָם (a father-in-law), אֶחָד (one, first), אִישׁ (a man), אִשָּׁה (a woman), אֲמָה (a bond-woman). See § 14. Note 3. small type.

11. The Fem. Sing. sometimes ends in נ־; the Dual and Plur. in נֵי־, יֵי־; these are Chaldaic forms.

NOTE 1. In a very few cases אִשָּׁה (woman, wife), is Absolute.

NOTE 2. Forms like הָעָה are rare in the construct state.

NOTE 3. Paragogic letters are occasionally attached to nouns; as חַיָּוִה a beast, מְעִינֵי a fountain, יְשׁוּעָה deliverance, help. See § 14. Note.

### Exceptions to Gender.

§ 12. Names of females, proper names of places, cities, towns, countries, winds, and objects double by nature or custom, are feminine though of a masculine termination; as רַחֵל Rachel, אִמָּה a mother, מִצְרַיִם Egypt, צִיּוֹן Zion, רוּחַ the wind, spirit, עֵין the eye, רַגְלַת the foot, יָד a hand, אָזְן the ear, נַעֲלָיִם a pair of shoes, אַזְנַיִם a pair of scales.\*

### OF ה־ LOCAL.

§ 13. This is a ה־ suffixed to a noun of place, and signifies to, or towards; as אֶרֶץ towards the land, earth, אֹהֶל to the tent, מִצְרַיִם towards Egypt, הָרֶה and הַהָרֶה to the mountain, הַיָּבֵשׁ to the south, מַרְהָה to Marah, (from מָרָה, ה־ changed into ת), צִיּוֹן to Zion, הַשָּׁמַיִם towards the heavens.

\* צַהֲרָיִם (mid-day), and a few others, have the form of the Dual. The reason oft his is very uncertain.

## DERIVATIVE PRONOUNS.

§ 14. These are *parts* of the primitive pronouns (§ 67.) (as י from אָנִי, נו from אֲנִי־נֹ, etc., ת in the 2d persons Sing. and Plur. being changed into כ or כָּ,) which are joined to the end of nouns and supply the places of pronouns *possessive*. They are called *Suffixes* or *Postfixes*, and are *Inseparable* pronouns.

## Examples.

			סֵפֶר	a book
		* י	מִי	my "
	ךָ	כָּה	ךָ	thy masc.
	כִּי		ךָ	thy fem.
(נָה ה)	וּ	הוּ	וּ	his (its).
	הָ	הָ	הָ	her (its).
			נֵנוּ	our.
		כֶּם	כֶּם	your masc.
		כֶּן	כֶּן	your fem.
(Once)	(Poetic.)	הֵם	הֵם	their masc.
(מו)	(מו)		הֵנָּה	their fem.

NOTE. וּ and י are sometimes *paragogic*; as תִּיתוּ a *beast*, מַעְיִנוּ a *fountain*, נִגְדָרִי *glorious*, הַבּוֹשֶׁפֶי לִי *who bringeth down*, יוֹשְׁבֵי *inhabiting*.

NOTE 1. When the above suffixes are appended to dual and plural nouns (masc.), the ם of יָם and יָם is omitted; as יָדַי *hands*, יָדַיְךָ (not יָדַיְכֶם) *thy hands*; סִפְרַי *books*, סִפְרַיְךָ (not סִפְרַיְכֶם) *his books*; the י however, between the noun and suffix, will distinguish the plural noun; as בְּנֵיהֶם *their children*; from בֶּן *a child*.

NOTE 2. When suffixes are added to nouns (fem.) ending in ה, the ה is changed into ת; as אִשָּׁה *a woman, wife*, אִשְׁתִּי (not אִשְׁתִּי) *my wife*, אִשְׁתְּךָ *thy wife*, אִשְׁתּוֹ *his wife*, מְלָאכָה *a work*, מְלָאכְתּוֹ *his work*.

NOTE 3. After וְת (fem. plur.) a י is generally placed before the suffix; as לְמִשְׁפַּחֹתֵיהֶם *as to their families* from מִשְׁפָּחָה *a family*, בָּנוֹת *daughters*, בְּנוֹתֵיךָ *thy daughters*: here, י seems to be superfluous.

Some words take י before their suffixes like plur. nouns; as אָבִיךָ *thy father*, אָחִיךָ *his brother*, עָלָיו *upon, by him*, אֵלַי *to me*, אֵלֶיךָ *to thee*, etc. In Poetry עָלַי *upon, with*, אֵלַי *unto*, מִמֶּנִּי *from*, עֲדַי *even*, are used for עָלֶיךָ, אֵלֶיךָ, מִמֶּנִּי, עֲדַי.

\* When this suffix has the vowel - or ך before it, the noun to which it is attached is plural; as אֹיְבֵי *my enemy*, אֹיְבֵיךָ or אֹיְבֵיךָ *my enemies*; the plur. י coalesces with the pronoun. See § 73. Notes 1. 2.

OF VERBS. *Praeter Tense.*

§ 15. The third person masc. sing. praeter, active Indicative, is the *root* of nearly all words\*.

In Hebrew there are but three moods; viz. Indicative, Infinitive and Imperative: and two tenses; Praeter and Future: the English Present is expressed by a Participle.

The root generally consists of *three* letters; and is pointed with  $\text{ְ}$  (Kaumets) and  $\text{ַ}$  (Patakh), or with *two* (Kaumets) when its last letter is  $\text{ֹ}$  or  $\text{ֵ}$ ; as  $\text{אָמַר}$  *he said*,  $\text{בָּדַל}$  *he divided*,  $\text{יָלַךְ}$  *he went*,  $\text{קָרָא}$  *he called*,  $\text{הָיָה}$  *he was*,  $\text{רָאָה}$  *he saw*.\*

NOTE 1. A few roots have  $\text{ֶ}$  and  $\text{ֵ}$  (Kaumets and Tsaree); as  $\text{מָלְאָה}$  *he (it) filled, was filled*,  $\text{יָרָא}$  *he feared, was afraid*,  $\text{הִפִּיץ}$  *he was pleased*; and a very few take  $\text{ֶ}$  and  $\text{ֹ}$  (Kaumets and Kholem); as  $\text{יָכַל}$  *he was able*. These are commonly *intransitive*, and are called *verbs final Tsaree, verbs final Kholem*.

NOTE 2. The active participle Kal of these verbs has the same form as the *root*; thus  $\text{מְלִיאַת}$  *he is filling*,  $\text{יָרֵא}$  (const.  $\text{יָרֵא}$ ) *fearing*.

The persons and gender of the *praeter*, are made by suffixing to the root the following fragments of the primitive pronouns. See § 67.

These fragments of the personal pronouns are called *Sufformatives*.

*Singular. (Kal).*

(;  $\text{פָּקַד יָצַר$ ) § 66. (5)  $\text{פָּקַד}$  *he visited*, ( $\text{רָאָה}$  *he saw*,  $\text{קָרָא}$ , *he called*\*)).

( $\text{תָּ}$ )  $\text{הָ}$  *she †*

( $\text{תָּהָא}$ )  $\text{תָּ}$  *thou masc.*

( $\text{תִּי}$ )  $\text{תָּ}$  *thou fem.*

$\text{אֲנִי}$  *I*

*Plural.*

$\text{נִי}$  *we*

$\text{תֵּם}$  *ye masc.*

$\text{תֵּן}$  *ye fem.*

( $\text{וְהָאֵלֹהִים}$ )  $\text{וְהָאֵלֹהִים}$  *they comm., also ye Imperative;*

as  $\text{שָׂרְצוּ}$  *they produced*,  $\text{שָׂרְצוּ}$  *produce ye*;  $\text{פָּרוּ}$  *they were fruitful*,  $\text{פָּרוּ}$  *be ye fruitful*.

$\text{ו}$  prefixed to a praeter tense *often* converts it into the future. See § 22.

\* The root of verbs which have  $\text{ו}$  or  $\text{י}$  for the middle radical (§ 23) is almost always the Infinitive; as  $\text{קָם}$  *to arise*,  $\text{בֹּא}$  *to go*.

† These are *paragogic* endings.

‡ All the conjugations receive the sufformatives in the same way.



## NAMES AND SIGNIFICATIONS OF THE CONJUGATIONS.

§ 17. Kal, Niphal, Piel, Pual, Hiphil, Hophal, Hithpael.

( 1. Kal is active; as פָּקַד *he visited*, יָרָא *he feared*, (בָּא *he came*, from בּוֹא , מָת , *he died*, from מוֹת , see §§ 28. 54.).

( 2. Niphil is passive; as נִפְקַד *he was visited*. (Rarely is Niph. active or reflexive). For Piel & Pual, see 6. 7.

( 3. Hiphil is causative; as הִפְקִיד *he caused to visit*. (It is sometimes like Kal in signification).

( 4. Hophal is passive of Hiphil; as הִפְקַד *he was caused to visit*. See (d) below. *he caused to be visited; he caused to be caught* 86 of m.

( 5. Hithpael is both active and passive; as הִתְפַּקַּד *he visited himself*, הִתְבָּרַךְ *he was blessed*, הִתְהַלֵּךְ *he walked*.

## Recapitulation.

(a) All roots are in Kal; as קָטַל *he killed*.

(b) -נ prefixed is Niphal; as נִקָּטַל *he was killed*.

(c) הוּא אוּיָו prefixed and (not always) י inserted denote Hiphil; as הִקָּטַל *he caused to kill*; הִשְׁקָה *it watered*.

(d) הָ, הוּ, or הָ prefixed is Hophal; as הִקָּטַל *he was caused to kill*, הִשְׁפַּב *he was made to lie down*, הִקָּם *it was established*.

(e) —הָ prefixed is Hithpael; as הִתְקָטַל *he killed himself*. הִתְ, הִתְ are rare.

The ה of Hithpael is often *assimilated*; as הִתְדַּבֵּר for הִתְדַּבֵּר.

The general meaning of Hithpael is, to represent one's self to be, or do that, which the root indicates; as הִתְחַלַּה *he pretended to be sick*, from חָלָה; הִתְחַדַּם *he acted cunningly*, from חָדַם; תִּתְהַמַּם *thou wilt show thyself upright*, from הַמַּם; תִּתְבַּרַּה *thou wilt show thyself pure*, from בָּרַר; תִּתְחַסְּדָה *thou wilt show thyself merciful*.

## PIEL.

6. Piel is active, and is generally *causative* or *intensive* of Kal; it is characterised by a *Kheerek* under the *first*, and a *Dagesh* in the *second* radical; as קִדַּשׁ *he caused to be holy, he consecrated*; צִוָּה *he commanded*; שִׁלַּח (שִׁלַּח) *he sent*; נִחַיָּה *he preserved alive*; דִּבֶּר (דִּבֶּר) *he spoke*.\* See § 44.

When the second radical is a *Guttural* (ע, ח, ה, א,) or ר, *Dagesh* is *excluded*; as נִאָּץ, בִּגְעַר, טַהַר, לָהֵט, etc.; and in this case the *first* radical commonly takes *Tsaree* under it; as בִּרְךָ (בִּרְכָה) *he blessed*, instead of בִּרְכָה; פָּאָר, אָחַר, רָעָה, etc. See § 4.

The *Infin.* and *Imper.* Piel are formed by changing the vowel *Kheerek* or *Tsaree* of the *first* radical, into *Pattakh* or *Kaumets*; as קִדַּשׁ *to make holy*, שִׁלַּח (שִׁלַּח) *to send, send thou*, דַּבֵּר *speak thou*, נַחַם *to comfort* †, נִאָּץ, בִּגְעַר, פָּקַד, פִּסּוּחַ (from פָּסָה), בִּרְךָ *to bless, bless thou* †.

## PUAL.

7. Pual is the *passive* of *Piel*; it is characterised by a *Kibboots* (in a few cases *short Kaumets*) under the *first*, and a *Dagesh* (not always) in the *second* radical\*; as קִדַּשׁ *he was made holy*; לָקַח (לָקַח) *he was taken*, יוּלַד (יוּלַד) *he was born*, שִׁדָּד and שִׁדָּד *he was spoiled*, כִּלּוּ *they are finished* (from כִּלָּה), רִחַץ *he was washed*, נִחַם, etc.

When the second radical is a *Guttural* or ר, the *Kibboots* of the *first* radical is usually (but not always) changed into *Kholem*; as בִּרְךָ (not בִּרְכָה,) *he was blessed*, שָׂרַשׁ, זָרַע, דָּחַו (from דָּחַה), גִּאָּל, etc. See § 4.

NOTE. Verbs עוּ (עוּ) and עָע have forms like the following in Piel and Pual; קוּיַם (not קוּיַם) from קוּיַם; סוּיַב (not סוּיַב like סוּיַב), from סוּיַב, Piel; סוּיַב, קוּיַם, Pual. See § 44.

\* Piel and Pual have the same *letters* as Kal, but different *vowels*. The *Dagesh* characteristic of these conjugations is occasionally omitted even when the second radical is neither a *Guttural* nor ר.

† With *prefix* בְּדַבֵּר *in speaking*, with *suffix* בְּדַבְּרִי *when I spoke*, בְּעִגְגִי *in my gathering*, when I gather.

‡ תַּפִּי (from תַּכָּה) Hos. 6: 9, belongs here.

## PARTICIPLES, INFINITIVES, AND IMPERATIVES.

§ 18. When the *first* letter of a root has a *Kholem* (וּ) for its vowel, it usually indicates the *present* participle Kal; as עֹשֶׂה *making, yielding, doing*, from עָשָׂה *he made, did*; זֹרֵעַ (זָרַע) *seeding, producing*, from זָרַע; רוֹמֵשׁ *creeping, moving*, from רָמַשׁ; שֹׁפֵךְ *he who spills, pours out*, from שָׁפַךְ; שֹׁפֵט *he is judging*, from שָׁפַט. Fem. singulars end in הַּ, תַּ, or תֵּ; masc. plur. יִם, fem. תִּ\*.

The Article (הַ) prefixed to a participle denotes *who, that, which*; as הֹרֵמֶשׂ (fem. הֹרְמֹשֶׁת) *which is creeping, moving*; הֹהֹלֵךְ *that is going*; הֹסֹבֵב *which is surrounding*. Plur. masc. הֹיֹצְאִים *who are going out*, from יָצָא; construct forms יֹצְאֵי *the goers out of, those going out*, יֹדְעֵי *the knowers of, those knowing*\*. (With י epenthetic and parag., יוֹשְׁבֵי from יָשַׁב, יוֹדְעֵי from יָדַע).

The Participle *Niphal* prefixes נ to the root; as נְהָמֵר *being desired* i.e. lovely, desirable; נֹכַח, נֹכַחֵן, from פָּנָה and נָסַב\*. הַּ, הַּ, הַּ fem.; יִם plur. masc.; וֹת plur. fem. (All the participles beyond Niphal are formed by prefixing מ to the root; thus, מְרַחֵף (fem. מְרַחֶפֶת) *brooding*, Piel; מְבַדֵּיל *causing to divide* (from בָּדַל), מְבִיא *causing to come* i.e. bringing (from בָּיָא), מְקַיֵּם *establishing* (from קָיַם), Hiph.\*; מְהַלְכֵךְ *walking* (from הִלְכָה), Hithpael\*. See Tab. View. (מְשַׁפְּרֵי), מְגַבְּרֵי with י parag., Hiphil).

§ 19. When the *second* letter of a root has a *Shoorek* (וּ) or *Kibboots* (וּ), it indicates the *passive* participle Kal; as אָרוּר (אָרַר) (fem. אָרוּרָה) *cursed*, בְּרוּךְ (בָּרַךְ) *blessed, he is blessed, a blessed one*\*. הַּ or תַּ fem.; יִם or וֹת plural.

§ 20. When the *second* letter of the root has a *Kholem* (וּ) or *short Kaumets* (see § 5), it indicates the *Infinitive* or *Imperative*; as מְשַׁל (with prefix ל) *to say, saying, when he heard*.

\* The participles in all the conjugations take the forms of nouns or adjectives.

† The prefixes מ ב ל are often prefixed to the Infinitives; as לְאָמַר *to say, saying*, לְעָשׂוֹת *to make, in making*, אֲשֶׁר שָׁמַע *when he heard*.

to rule, עָבַד (לְעַבֵּד) to cultivate, serve, עָשָׂה (עֲשֵׂה) to do, make, אָכַל אֶכְלֶה אֶכְלָה to eat, with suffix אֶכְלָהּ to eat thee, i. e. thy eating, thou eatest; אָכַלְכֶם to eat you, i. e. you eat; אָמַר אֲמַרְךָ say thou, זָכַר זָכְרֶךָ זָכֹר remember thou. See § 33.

The other persons of the Imper. are distinguished thus; אַתְּ thou fem.; as אֲמַרְךָ say thou, עֲשֵׂי do thou; אַתְּ ye masc.; as אֲמַרְיִי be ye fruitful, אֲמַרְיִי say ye; אַתְּ ye fem.; as אֲשִׁיבְךָ return ye.

#### CONSTRUCTION. (Construct state).

§ 21. When two nouns come together signifying different things, *of*, or *of the*, must commonly be placed between them; as אֱלֹהִים רוּחַ the spirit *of* God, פְּנֵי הַמַּיִם פְּנֵי הַרְקִיעַ the faces *of* the waters, פְּנֵי הַרְקִיעַ faces *of the* expanse. Final ם of the Dual and Plural is dropped in this state; the fem. ה is generally changed into ת; as בְּנֵי sons *of*, not בְּנִים; חַיִּית הַחַיִּית *beast of*, not חַיִּית. See § 66. (1) (2).

NOTE. The second noun is of course in the Genitive case. See § 11. *Exceptions.*

#### OF ך CONVERSIVE OF THE Praeter.

§ 22. The prefix ך (וּ, וְ, וַ, וֹ), often changes the Praeter tense into a Future; as אָכַלְתָּ thou hast eaten, וְאֶכְלָתָּ and thou shalt eat, מָהַרְתִּי I destroyed, וְמָהַרְתִּי and I will destroy, חָיָה (from חָיָה) he lived, וְחָיָה and he shall live.

#### OF ך CONVERSIVE OF THE Future.

§ 23. ך prefixed to a future tense, generally throws it back into the praeter; as יֵאמֵר (יֵאמֵר) he shall say, וַיֵּאמֶר and he said, וַתֵּבֵא she shall go, וַתֵּבֵא and she went, וַיֵּרָא (for וַיֵּרָא) he shall see, וַיֵּרָא and he saw, וַתֵּרָא (from וַתֵּרָא), וַיֵּבֶן (from וַיֵּבֶן).



NOTE 1. When ך follows ך, the Dagesh is always omitted; as ךיהי *he (it) shall be* ךיהי and *it (he) was*, ךיבְרַהּ, ךיבְרַהּ, ךיבְרַהּ, ךיבְרַהּ, ךיבְרַהּ, ךיבְרַהּ; Shevau is vocal in these examples, Dagesh being implied in ך. See § 7. small print.

NOTE 2. When ך (a guttural cannot take Dagesh,) follows, ך takes *Kaumets*, i. e. Pattakh is *lengthened* (see § 4.); as ךאָחֵבֵא *I shall hide* ךאָחֵבֵא and *I hid*, ךאָכַל (אָכַל) *I shall eat* ךאָכַל and *I ate*, ךאָמַר (for ךאָמַר) \*.

#### COMPARATIVE DEGREE.

§ 24. The Comparative may be known by the prefix מ (or particle מן); as מכל *in comparison of all* i. e. more than, above all; מזָהָב *in comparison of gold* i. e. more than gold; מְהַבֵּשׁ *than honey*. This מ, prefixed to an Infinitive, denotes a *negative*; as מִנְשׂוֹא *not to be forgiven* i. e. so that it cannot be pardoned; מִרְאוֹת *so that he could not see*, מִהַבִּיט *so that he could not look*; מִרְדָּה *so as not to go down*.

#### SUPERLATIVE DEGREE.

§ 25. The Superlative is made 1st. By מְאֹד *very, exceedingly*; as מְאֹד טוֹב *very good*, מְאֹד וַיִּרְבּוּ and *they multiplied exceedingly*, מְאֹד מְאֹד גִּבְרוּ *they prevailed exceedingly much*, מְאֹד בְּמְאֹד *in the highest degree*.

2. By *repetition*; as טוֹב טוֹב *good good* i. e. *best*, עֶבֶד עֲבָדִים *a servant of servants* i. e. an abject slave.

3. By a *synonymous word*; as מִנַּת הַלְקִי *the portion of my inheritance* i. e. my greatest inheritance.

4. By using a *name of the Deity*; as אֲרָזֵי יְאֵל *cedars of God* i. e. loftiest cedars; 'a mighty hunter לְפָנַי יְהוָה *before the Lord*' i. e. a great hero of the chase. See § 10. (a.)

\* ך conversive is sometimes attached to the word which precedes the future; as וַיֵּאֵר בְּעָלָהּ and *a vapour went up*.

## VERBS ל"ה.

§ 26. Verbs whose last radical is ה, often change it into ה in the Infinitive of all conjugations; as עָשׂוֹת (לַעֲשׂוֹת) *to make, do, (making)*, from עָשָׂה; רְאִיּוֹת (לְרְאִיּוֹת) *to see, (seeing)*, from רָאָה; מְנַיּוֹת (מְנַיּוֹת) *to number*, from מָנָה; הָיוֹת (בְּהַיּוֹתָם) *to be*. See §§ 55. 95. (When the third pers. fem. (ה) is suffixed to these verbs, the radical ה is changed into ת; as הִתְחַלְתָּה *she (it) was*, from הִתְחַלַּה; פָּצַחְתָּה *she (it) opened*, from פָּצַחַה.

(When התי (*I*), ה (*thou*), נו (*we*), תם, תן (*ye*), or נה (*ye or they fem.*), is suffixed to these verbs, the radical ה is changed into י; as עָשִׂיתִי *I have done, made*, עָשִׂיתְּ *thou (fem.) hast done*, עָשִׂיתֶם *ye have done*, from עָשָׂה; רָאִיתִי *he saw*; רָאִיתְּ *is from שָׁלַחְתִּי*), רָאִיתְּ *is from שָׁלַחְתִּי*; מָהִיתִי from מָהַתְּ. ה is generally dropped before ו (*they*); as עָשׂוּ *they did, made*, רָאוּ, מָחוּ, הָיוּ. (Particip. with suff. רָעִי from רָעָה, root רָעָה).

The Imperatives of these verbs are formed thus; עֲשֵׂה *make, do thou*, עָשִׂי fem., עֲשׂוּ *do ye*, עֲשִׂינָה fem.; רְאֵה *see thou, regard*, (פְּדֵה *redeem thou, פְּנֵה turn thou*), plur. רְאוּ, רָאִינָה, from רָאָה; הִנֵּה, הִנֵּה, הִנֵּה, (וְהִיָּה), *be thou*; fem. הִנִּי, הִנִּי, plur. הִיוּ. (Particip. רָעָה *she is feeding* i. e. a shepherdess, הִנֵּה *he is (being)*, fem. הִנֵּה, הִנֵּה. See §§ 55. 58.

## VERBS פ"נ and פ"י.

§ 27. Verbs whose first radical is נ or י drop it in the Imperative, and postfix ה in the Infinitive; as יֵצֵא *go thou*, יֵצֵאוּ *to go, (in to go him, when he went)* from יָצָא; הֵלֵךְ, הֵלֵךְ, הֵלֵךְ *go thou*, הֵלֵכְתָּ *to go, (לְהֵלֵכְתָּ)* from הָלַךְ; יָשֵׁב, יָשֵׁב, יָשֵׁב *dwell, sit thou*, יָשֵׁבְתָּ *to dwell, sit*, from יָשַׁב; יָדַע *know thou*, יָדַעְתָּ (לְיָדַעְתָּ) *to know*, from יָדַע; רָשׁ, רָשׁ, רָשׁ *from יָרַשׁ*; תָּנַח, תָּנַח, תָּנַח *give thou*, Infinitive תָּנַחְתָּ, (Ps. 8: 4) for תָּנַחְתָּ, from תָּנַח; גָּשׁ, גָּשׁ, גָּשׁ *approach*, Infinitive גָּשְׁתָּ (לְגָשְׁתָּ) from גָּשַׁח; שָׂא *lift up, pardon*, Infinitive שָׂאתָ and שָׂאתָ from שָׂא. The verb לָקַח *he took* is conjugated like a verb פ"נ; as קַח (תִּקַּח) *take thou*, Infinitive לָקַחְתָּ (לְלָקַחְתָּ).

NOTE. נָשָׂא (*lift up*) occurs for נָשָׂא Ps. 4. 7. With suffixes, שָׂבַחְתִּי and שָׂבַחְתִּי from שָׂבַח; קָחְתִּי, קָחְתִּי, קָחְתִּי, etc.

## VERBS ע"י (ע"י).

§ 28. Verbs which have י for a middle (second) radical have but two letters in the praeter tense; the Infinitive (which has three letters) is considered as the root; as בָּא (not בָּיָא) *he went*, שָׂמַחְתִּי (not שָׂמַחְתִּי) *I placed*, שָׂמַחְתֶּם *ye placed*, קָמְנוּ *we arose*, מָתוּ *they died*, גָּרַחְתָּ *thou sojournedst*, גָּרַחְתָּ *he placed, appointed*, from בּוֹא, שׂוּם (שׂוּם), מוּת, גוּר, גוּר (שׂוּם). See §§ 44. 54.

## OF DEFECTIVE VERBS.

§ 29. These are such roots as lose one of their radicals in conjugating; thus,

If a root drop its *first* letter, it is a נ or י; if it drop its *second* letter, it is a ר; if it drop its *third* (last) letter, it is a ה; hence, by restoring what is lost you form the perfect root.

## EXAMPLES.

יְהִי *it shall be* from הָיָה *he (it) was*; וַיִּרְא *and he saw* from רָאָה.

וַיַּעַשׂ *and he made* from עָשָׂה; וַיְהִי *and it was* from הָיָה.  
לְהַאֲרִיץ *to cause to shine* from אָרַץ; וַיִּשֶׁם *and he placed* from שָׂם.

וַיִּתֵּן *and he placed, gave* from נָתַן; וַיִּטֵּעַ *and he planted* from נָטַע.

וַיַּדְעַת *and he knew*, הַדְּעָת *the knowledge of*, לְדַעַת *to know* from יָדַע.

וַיָּבֵא *and he brought* from בָּאוּ; וַיִּצְרַח *and he formed* from יָצַח; וַיִּסַּח *from יוֹסַח אֶסָּח*.

NOTE. If a verb (root) drop two letters they are a נ at the *beginning* and ה at the *end*; as וַיִּכּוּ *and they smote*, וַיִּכּוּם *and he smote them* from נָכַח.

When קוֹח are left, always prefix ל; as וַיִּקַּח (קָחָה) *take thou*, וַיִּתְקַח, from לָקַח. גָּתַחַי, גָּתַחָה (ה) *parag.*, גָּתַחְתָּ etc., come from נָתַח.

It is frequently necessary to double the second radical; as וַיִּשְׁכַּחוּ *and they subsided* from שָׁכַח; הִיחַל Hoph. of חָלַל; וַיִּקְלְאוּ and וַיִּקְלְאוּ from קָלַל; וַיִּחַלְחוּ Hiph. of חָלַל; וַיִּסְבּוּ from סָבַב.

Some verbs require א for a third radical; as וַיִּבְנוּ from בָּנוּ, וַיִּפְלְאוּ from פָּלַח, וַיִּצְּא from יָצַח. See § 53.

In a very few cases י may be inserted; as וַיִּשְׂמַח from שָׂמַח; וַיִּבְיֵן from בִּין. Seldom is א prefixed; as וַיִּקְבַּל from קָבַל; וַיִּזְרַח from זָרַח.

## OF NIPHAL.

§ 30. A dot (*Dagesh*) in the first radical of a verb in the future tense, implies that the נ of Niphal is omitted; as יִפְרֹד it shall *be* divided, יִקְרָא it shall *be* called; יִקְרוּ let them *be* gathered, from קָוָה; וַתִּשְׁחַת from שָׁחַת; וַתִּמְלֹא from מָלָא; וַתִּפְקְחוּנָהּ and they *were* opened, from פָּקַח; וַיִּשְׁאָר from מָחָה; וַיִּמְחוּ, וַיִּמַּח.

NOTE. When the first radical is ה ה ח or ע, (these cannot receive a Dagesh,) the Praeformative takes the vowel .. (Tsaree); as תִּרְאֶה for תִּרְאֶה (or תִּרְאֶה), תִּרְאֶה, תִּרְאֶה, etc.

## INFINITIVE AND IMPERATIVE.

וְהִלְכֶם or וְהִלְכִי distinguish the Infin. and Imper. of this conjugation; as תִּבְרָאם *to be created* them i. e. their being created; הִפְרֵד *be separated*, also *to be separated* i. e. being separated; הִשְׁמֵר *to be watchful*, also *thou watchful, take care*; הִעֲמֵד, הִרְגֵם from רָמַם, קוּם from קוּם.

OF HIPHIL. (*Infinitive and Imperative.*)

§ 31. The Infin. and Imper. of this conjugation may be distinguished by the vowel - (Pattakh) under ה characteristic; as הִבְדִּיל *to cause to divide* from בָּדַל; הוֹצֵא (for הוֹצֵא) *cause to come, bring out* from יָצָא.

הִ is used when the verb is defective in ו; as הִאִיר *to cause to shine* from אִוֵר.

הִ or הוֹ is used when the verb is defective in י.

(נָטָה from הִט; נָכַח from הִחַ. *Exceptions.* הִרְבַּ from רָבָה; הִרְרַ from רָרַח). (נָכַח from הִפּוֹת).

אַתְּ (אַתְּ) *accusative*, and אִתְּ (אַתְּ) *with*.

§ 32. This particle is found joined to all the suffix-pronouns; as אִתְּם *them*, אִתּוֹ *him*, אִתִּי *me*, אִתְּךָ (אִתְּךָ) *thee*, אִתְּכֶם *you*, אִתָּהּ *her*, etc. אִתְּם *with them*, אִתּוֹ *with him*, etc. See § 71.

## INFINITIVE KAL.

§ 33. The *short* Kaumets which distinguishes the Infini-

tive, is frequently placed under the *first* radical when the Infin. takes suffixes; as לְעַבְדָּהּ for to cultivate her (it), לְשַׁמְרָהּ to watch it, בְּנִסְעֵם in their journeying, when they journeyed, בְּקִרְאִי when I call, קְרִיאָנוּ we call, our calling.

This rule is sometimes applicable to the Imperative; as הַנְּנִי pity me for הַנְּנִי from הִנֵּן; זְכַרְנוּ remember us, etc.

#### Roots beginning with א.

§ 34. Verbs whose first radical is א, commonly drop it in the first pers. sing. fut., i. e. the two א's (Aulephs) coalesce in one; as אֶכַּל (אֹכַל) I shall eat for אֶאֱכַל; אֹמַר I will say for אֶאֱמַר.

#### נ Epenthetic.

§ 35. When a dagesh'd נ comes before a suffix, it is called *Epenthetic*; as תַּחֲתָנָה under, about it, אֵינָנָה (not her, she), she (it) is not, תִּכְלָנָה thou shalt finish it for תִּכְלָה; תֹּאכְלָנָה thou shalt eat it for תֹּאכְלָה\*; יוֹרְנָה he will teach him, תַּעֲטָנָה thou wilt crown him. This נ adds nothing to the sense.

Sometimes the Dagesh is omitted; אֶרְמַמְנָהוּ, יִכְבְּדֵנִי, etc.

#### ה Interrogative.

§ 36. ה prefixed to a word is usually *Interrogative*; as הֲאִנִּי (אִנִּי) am (I) keeping (my brother)? הֲמִן (אִמִּן) hast (thou eaten) from? whether from? of? הֲלֹא is there not? is, whether not? הֲקָלוּ whether they had abated, from קָלַל.

ה is used before a simple or composite Shevau, Dagesh,

\* תֹּאכְלָנָה ye or they shall eat, תִּכְלָנָה ye or they shall finish.

or a *Guttural*; as (אחת הוא לך) הברכה have you one blessing? is there a blessing? הכצעקתה whether as to its cry? shall I go? האוכל shall I eat?

ה is used before a *Guttural* with *Kaumets* under it; as (אשוב) השהיב whether to cause to return (I shall cause to return)? i. e. shall I certainly bring back?

NOTE. ה is very seldom used; as האתם whether you? In a few cases ה is omitted; as אה is it so? for האה; אתה art thou? for האתה; והלא תשמר and wilt thou not watch? for האתמר.

### Particles before Futures.

§ 37. When אז (then), or טרם (before, not yet), comes before a *future* tense, it changes it into the *praeter*; as טרם היה before it was, יצמח טרם before it grew, אז ישיר then he sung; the verbs being in the *future* form.

### HITHPAEL.

§ 38. The ה characteristic of Hithpael is *transposed* when either of the letters ש ש ס commences a root; as השתמר for התשמר, אשתמר for אתשמר, etc.

§ 39. When צ begins a root the ה is *transposed* and changed into ט; as נצטדק we will justify ourselves, for נתצדק; יתצבע for יצבע; roots צדק and צבע.

§ 40. The verb שחא he bowed down, worshipped, changes its ה into ו in this conjugation; as וישתחו and he bowed himself down, וישתחו and they bowed down, השתחו bow yourselves down; fut. אשתחו I will etc.; Infin. להשתחו, with suffix בהשתחתי when I bow myself down. (תשתחית thou hast etc., תשתחיו they or ye shall etc.) In Chaldee and Syriac, ה is changed into ו, Dan. 2: 9.

PAUSE ACCENTS.

§ 41. The principal pauses are  $\aleph$  *Athnaukh*,  $\dot{\aleph}$  *Kauton*,  $\ddot{\aleph}$  *Rebee'ang*,  $\aleph$  *Silluk*,  $\aleph$  *Soph pausook*. See § 3. Note 2.

§ 66. (5) (6) (7) (8).

NOTE. The letter  $\aleph$  is used to show the *position* of the accents.

TECHNICAL NAMES OF VERBS; OR,

NAMES OF THE VARIOUS CLASSES OF DEFECTIVE VERBS.

§ 42. The different species of defective verbs take their names from the letters contained in the ancient Paradigm  $\overset{3d}{ל} \overset{2d}{ע} \overset{1st}{פ}$  *he wrought*; thus,

A verb	פ' is a verb whose	first radical is a	י ; as	יָרַע .
"	פ" is a verb whose	second radical is a	נ ; "	נָגַשׁ .
"	ע" is a verb whose	second radical is a	ו ; "	בּוֹא , קוּם .
"	ע" is a verb whose	second radical is a	ו ; "	שׂוּם , בִּין .
"	ע" is a verb whose	second radical is a	" doubled ; "	גָּלַל , סָבַב .
"	ל" is a verb whose	third radical is a	ה ; "	נָגַח , רָאָה .
"	ל" is a verb whose	third radical is a	א ; "	מָבֵא , בָּרָא .

NOTE 1. The verb *לָקַח* to take is called a verb  $\aleph$  because it sometimes loses its  $\aleph$ . The verb *נָתַן* to give is called a verb  $\aleph$  and  $\aleph$ , because it frequently drops its *first* and *last* radicals;  $\aleph$  standing for the first, and  $\aleph$  for the third letter.

NOTE 2. Verbs ending in  $\aleph$ , as *בָּרַח*, *שָׁחַח*, etc., are called verbs  $\aleph$ , because the  $\aleph$  radical is dropped before another  $\aleph$ ; as *בָּרַחְתִּי* I concluded (a covenant) for *בָּרַחְתִּי*; *בָּרַחְתָּ* for *בָּרַחְתָּ*; *בָּרַחְתֶּם* for *בָּרַחְתֶּם*; *שָׁחַחְתָּ* for *שָׁחַחְתָּ*; *שָׁחַחְתֶּם* for *שָׁחַחְתֶּם*; *הִשְׁתַּחֲוִיתָ* for *הִשְׁתַּחֲוִיתָ*; *הִשְׁתַּחֲוִיתָ* (she is dismayed) for *הִשְׁתַּחֲוִיתָ*; *הִשְׁתַּחֲוִיתָ* I died for *הִשְׁתַּחֲוִיתָ*; *הִשְׁתַּחֲוִיתָ* (thou didst die) for *הִשְׁתַּחֲוִיתָ* (paragog.); *שָׁחַחְתָּ* (with  $\aleph$  paragog.) *thou hast placed* for *שָׁחַחְתָּ*.\*

NOTE 3. Verbs ending in  $\aleph$  are called verbs  $\aleph$ , because they assimilate (lose)  $\aleph$  before another one; as *לָוּנוּ* we lodged for *לָוְנוּ*; *בִּינְנוּ* we considered for *בִּינְנוּ*.

NOTE 4. *נָאָה* is a verb  $\aleph$  ( $\aleph$  guttural) and  $\aleph$ ; *נָאָה* and *נָאָה*; *נָאָה* and *נָאָה*; *נָאָה* and *נָאָה*; etc.

VERBS WITH A GUTTURAL.

§ 43. A verb  $\aleph$  Guttural is a verb whose *first* radical is a Gutt'l; *עָמַד* etc.

"	ע	"	"	"	second	"	"	נָחַם etc.
"	ל	"	"	"	third	"	"	שָׁחַח etc.
"	פ	"	"	"	first	"	א ;	נָאָה etc.

\* These last two examples are also verbs  $\aleph$ ; as *מָוָה*, *שָׁוָה*; the one preceding them, is also a verb  $\aleph$  i. e.  $\aleph$  doubled, *חָחַח*. See  $\aleph$  and  $\aleph$  above.

## VERBS ע" (ע"י) ע" .

§ 44. These verbs often have but *two letters* (i. e. they lose their middle radical,) in the *praeter* Kal; as שָׁם *he placed*, שָׂמַתִּי *I placed* from שׂוּם or שִׁים; סָבַב *he surrounded* from סָבַב; חָיָה *he lived*, חָיָה (וְחָיָה) *she lived* from חָיָה\* . Piel, Pual, and Hithpael of these verbs are like הִתְרוֹמְמָם, רוֹמֵם, רוֹמֵם. Sometimes they insert an epenthetic ו or י; as כָּבֹהְתִי *I surrounded*, הִקִּימוּתִי Hiph. of קוּם; וְיָקוּמוּן *ye or they shall stand*. In some cases the first radical is dagesh'd to show the absence of the third; as נִקְרָה from נִקְרָה. A few take *Tsaree* under their praeformative; as קָבַל, נָקַל from קָבַל. אֵייתָם (Ps. 19: 14) is from תָּמַם, the י is *epenthetic* or *fulcrum*. Praet. Kal שָׂחָ, שָׂחָ and שָׂחָ, etc., from שׂוּחָה; שָׂחָו, בָּחָו, בָּחָו from בּוּחָה . See § 54.

## GROUND-FORM OF THE FUTURE TENSE.

§ 45. The future of all the conjugations is commonly formed from their respective Infinitives; as תָּבוֹא שׁוּם, תָּבוֹא בּוּחָה, וְיָקוּמוּן פָּקוּד, וְיָקוּמוּן קוּם, וְאַשְׁמִיךְ שׁוּם, תָּבוֹא בּוּחָה, וְיָקוּמוּן פָּקוּד *Kal*; וְיָקוּמוּן יִפְרֹד (הַפְּרֹד) הַפְּרֹד *Niphil*; וְיָבֵדֵל הַבְּדִיל הַבְּדִיל *Hiphil*; וְיָבֵדֵל הַבְּדִיל *Hiphil*; וְיָבֵדֵל הַבְּדִיל *Piel*, etc. The ground-form of Hithpael is the Infinitive *Piel*; as יִתְחַשֶּׁב הַחֶשֶׁב . All the participles beyond Niphil (excepting verbs עוּ and עָע in Hiph.†), are formed in the same way; as מְבַרְכֵךְ בְּרָכָה, מְשַׁלַּח שְׁלַח, etc.

NOTE. In the future tense the ן of *Niphil*, and the ה characteristic of *Hiph. Hoph.* and *Hithpael* are omitted. The participles which take ן, omit ה characteristic.

In a few examples ה of Hiphil (seldom of Hophal) is retained in the future. See Tab. View, Fut. Hiph., Hophal.

## INFINITIVES COMING BEFORE FUTURES OF THE SAME ROOT.

§ 46. The Infinitive in these cases marks *intensity*, *assurance*, or *certainty*; as מוֹת תָּבֹתוֹךְ מוֹת תָּמוּת *thou shalt surely die*, וְיָבֵדֵל תֵּבֵדֵל *thou mayest freely eat*, וְיָבֵדֵל תֵּבֵדֵל *I will greatly multiply*, וְיָבֵדֵל תֵּבֵדֵל *he shall surely be*, וְיָבֵדֵל תֵּבֵדֵל *I will greatly bless thee*. It sometimes signifies *continuance of action*, especially when the future precedes it; as וְיָבֵדֵל וְיָבֵדֵל *and it continued going (to go) and returning (to return)*, וְיָבֵדֵל וְיָבֵדֵל *and he would always judge* † . When בְּלֹא (not) comes before an Infinitive, the preposition לְ is prefixed to the former; as לְבֹאֲתִי אֵכַל *to not eat* i. e. not to eat.

\* אוּי, אוּי, אָוִי, זָוִי; זָוִי, זָוִי, זָוִי; זָוִי, זָוִי, זָוִי are exceptions, i. e. they retain their middle radical (or its substitute).

† These are formed from the *praeter*; as מִקְוֵים, מִקְוֵים, מִקְוֵים; מִקְוֵים, מִקְוֵים, מִקְוֵים; etc.

‡ This frequently takes place in the *praeter*; as גָּאָח גָּאָח גָּאָח *he has greatly triumphed*, וְיָבֵדֵל וְיָבֵדֵל *he was surely torn in pieces*.



## VERBS ע DOUBLED. IMP. AND INFINITIVE.

§ 47. These are formed (in Kal) thus; טָבַי *turn thou*, fem. טָבַי, plur. טָבַי, fem. טָבַי; סָבַי *be silent*, plur. סָבַי; רָנַי (*ronnee*) *sing thou*, plur. רָנַי; רָנַי *pity me*; גָּבַי *remove, open thou*, גָּבַי *commit, commend thou*; רָבַי (*לָרַב*) *to multiply*, שָׁבַי *to appease*, שָׁבַי *to transgress*, רָבַי for רָבַי *to sing*; with suff. הָקַי, תָּמַי. (כָּרַי *when it is lifted up from רָמַי*).

## VERBS, IMP. AND INFINITIVE.

§ 48. It has been said (§ 20), that when the second radical takes Kholem, it indicates the Imp. or Infinitive. The following are a few of the examples *without* Kholem in the Imp. and Infin.; שָׁמַע *hear thou*, שָׁאַל *ask thou*, וָעַק *cry thou*, plur. וָעַקוּ *be strong*, plur. וָעַקוּ; לָקַח *take thou*, מָצַא, רָפַא, קָרַא, רָבַב, אָבַח; אָהַבּוּ *love ye*; לָשָׁבַב *to lie down*; fem. לָרָאָה *to fear*, אָהַבּהּ *to love*, יָבֵשׁהּ *to be dry*, הִמְלִיחָהּ, טָמְאַחָהּ, etc.; שָׁמְעֵנִי *hear me*, שָׁמְעֵנִי *hear ye me*, שָׁאַלְנִי *ask ye me*.

## PARAGOGIC ה.

§ 49. This often occurs at the end of the Imperative; as שָׁמְעֵהּ *hear thou*, שָׁמְרֵהּ *preserve thou*, נִצְרֵהּ *keep thou*, קוּמֵהּ *arise thou*, שׁוּבֵהּ *return thou*, יֵבֵהּ *go thou from*, יֵדָעֵהּ *know thou from*, יֵשֵׁבֵהּ *sit thou from*, יִגְשֵׁהּ *approach thou from*, יִתְנֵהּ *give thou from*, יִקַּחֵהּ *take thou from*, יִקַּחֵהּ *consider, regard thou*, Kal; יִפְלֹטֵהּ *deliver thou*, Piel; יִשְׁמְעֵהּ *hear thou*, יִשְׁמְעֵהּ *save thou*, יִתְאָרְרֵהּ *enlighten thou*, Hiphil, etc. With ה epenthetic, יִקַּחֵהּ *take it*, יִקַּחֵהּ *call her*. הִשְׁמָעֵהּ (*hearken ye*) is for הִשְׁמָעֵהּ from הִשְׁמָעֵהּ.

## APOCOPATED FORMS.

§ 50. י or י is used for הַ ye, they; as שָׁמְעֵנִי *hear ye* for שָׁמְעֵנִי; קוּמֵנִי, קוּמֵנִי *call ye*, Kal; הַטּ from הַטּהּ, Hiphil; צַו from צַוהּ, Piel; הַתְּהַל from הַתְּהַל, Hithpael. וְיָבֵל, וְיָבֵל, וְיָשָׁף, etc. See Tab. View. Fut. Kal.

## VERBS י.

§ 51. These verbs commonly change their י into ו in *Niph.*, *Hiph.*, *Hoph.*, and (sometimes) *Hithpael*; as נִוְרַא from נִוְרַע, נִוְרַע from נִוְרַע, נִוְרַע from נִוְרַע; fut. נִוְרַע, נִוְרַע; Imp. נִוְרַע from נִוְרַע; Hiph. הִוְרַע, fut. הִוְרַע; Particip. הִוְרַע; Imp. Inf. הִוְרַע (once הִוְרַע) from הִוְרַע; הִוְרַע from הִוְרַע; הִוְרַע from הִוְרַע; fut. הִוְרַע from הִוְרַע; Hoph. fut.

הִלָּחַדְתָּ, הִלָּחַדְתָּ, הִלָּחַדְתָּ, from הִלָּחַד (הִלָּחַד), from הִלָּחַד; Infin. הִלָּחַדְתָּ and הִלָּחַדְתָּ from הִלָּחַד; Hithp. in three verbs only, הִתְרַבַּח, הִתְרַבַּח, הִתְרַבַּח\*.

NOTE. נִסְרַו (Ezek. 23. 48) is either for נִסְרַו Niph. of נִסַּר, or the Rabbinic Nithpael with ת assimilated. See Deut. 21: 8 נִבְפַּר (for נִבְפַּר or נִבְפַּר); also Prov. 27: 15 נִשְׁתַּחַּוּ root נִשְׁחַח.

### VERBS with Mappik הֵּ.

§ 52. A few roots (verbs) end in a Mappik'd הֵּ: as כָּמְהָ to desire, גָּבְהָ to be high, to lift up, נָגְהָ to shine, enlighten, מָמְהָ, מָמְהָ, מָמְהָ, etc. These are conjugated like regular verbs.

The nouns derived from them, retain הֵּ and sometimes Mappik; as גְּבוּהוֹת, גְּבוּהוֹת, גְּבוּהוֹת height, exaltation, pride, plur. גְּבוּהוֹת.

The verbs נִתְמַמְהָ, נִתְמַמְהָ, נִתְמַמְהָ (הִתְמַמְהָ, etc.), come from מָמְהָ, מָמְהָ, מָמְהָ.

### VERBS לָּה and לָּא.

§ 53. These verbs sometimes change their הֵּ into י before וּ ye or they, and also in the participle (Kal) Act. and passive; as הִלָּחוּ they trusted for הִלָּחוּ, הִלָּחוּ come ye; גִּבְהוּ fem., כִּסְוּ (כִּסְוּ) covered, בְּזוּ, בְּזוּ despised. See § 80.

The verbs מִטְהוּ (Gen. 21: 16), נָאוּ (nau-voo) for נָאוּ, are from טָהָה, רָאָה and נָאָה. Verbs לָּא occasionally lose their א; as מִלָּא from מִלָּא, etc.; א is sometimes changed into י; as נָשׁוּי (נָשׁוּי) forgiven from נָשָׂא. See § 80.

### VERBS עוּ (עוּ).

§ 54. The praeter and act. participle Kal of these verbs, omit their וּ (י); as בָּא he came, is coming, fem. בָּאָה, masc. plur. בָּאִים (const. בָּאִי) they are coming, comers, fem. בָּאוּת, plur. קָם he arose, is rising up (i. e. an enemy), fem. קָמָה, plur. קָמִים those rising up, (enemies,) fem. מָתָה he died, is dying, fem. מָתָה, etc.; roots בּוּא, קוּם, מוּת, fem. זָבַח flowing from זָבַח. See § 44. 28.

With suffixes, קָמִי he who rises up (against) me i. e. my enemy, קָמִי (קָמִי) those rising up (against) me i. e. my enemies, צָרִי my afflictors, צָרִי thy enemies, those afflicting thee. See § 82.

The Infinitive (which is the root of these verbs,) and Imperative coincide in form; as קוּם to arise, arise thou; בּוּא, בּוּא go thou, to go, etc.; with suff. קָמֵנוּ, מָתָנוּ we died.

\* The verbs נָסַר, נָסַר, נָסַר, נָסַר, נָסַר, are exceptions, i. e. they do not change י into וּ in Hiphil; as נִסְרַח, נִסְרַח, נִסְרַח, נִסְרַח, נִסְרַח (הִתְרַבַּח) הִתְרַבַּח, הִתְרַבַּח, הִתְרַבַּח, הִתְרַבַּח, הִתְרַבַּח Kerī, (Kethibh הִתְרַבַּח for הִתְרַבַּח). A few verbs retain י in Niphil; as נִשְׁחַח, נִשְׁחַח.

## VERBS לה

§ 55. The Imperative Kal of these verbs is formed thus; see רָאֵה *see thou*, רָאֵי fem., רְאֵוּ *see ye*, רָאֵינָה fem.; שְׁתֵּה *drink thou*, fem. שְׁתֵּי, שְׁתֵּי *drink ye*, fem. שְׁתֵּינָה; עֲנֵנִי *answer me*, עֲנֵוּ *answer ye*, עֲלֵי *ascend thou* fem., הִיָּה (וְהִיָּה) הָיָא *be thou (thou shalt be)*, fem. הָיִי, הָיִי plur., חֲיֵי; חֲיֵה *live thou*, plur. חֲיֵוּ, with וְחֲיֵוּ; שְׁאַלְוּ *inquire ye*, שְׁאַלוּ *come ye*, אֲפֹו for אָפֹו; רַפֵּה for רַפְּאָה *heal thou*. See § 26.

Infinitives, גְּלוּ, גֵּלוּ, גְּלוּת; עָלוּ, etc. The verb קָרָה *to meet* changes its ה into א, and postfixes ת in the Infin.; as גְּקַרְאתָ *to meet*, with suff. לְקַרְאתָם, לְקַרְאתוּ, לְקַרְאתָה, etc. See § 95.

## DAGESH FORTE.

§ 56. The uses of Dagesh forte are the following; (see § 8.)

1. It shows the *omission* of a letter; as וְיָטַע for וְיָטַעַע, וְיִקְחֵם for וְיִקְחֵמָם, וְיִשְׁמְרוּם for וְיִשְׁמְרוּמָם, וְיִשְׁפְּטוּם for וְיִשְׁפְּטוּמָם, וְיִשְׁמְרוּם for וְיִשְׁמְרוּמָם, וְיִשְׁפְּטוּם for וְיִשְׁפְּטוּמָם, וְיִשְׁמְרוּם for וְיִשְׁמְרוּמָם, וְיִשְׁפְּטוּם for וְיִשְׁפְּטוּמָם. This dagesh is also called *Compensative*.

NOTE. This compensation is sometimes neglected; as וְיָטַעוּ, וְיִקְחֵוּ, וְיִשְׁמְרוּ, for וְיָטַעַעוּ, וְיִקְחֵמָמוּ, וְיִשְׁמְרוּמָמוּ.

2. It is one of the characteristics of *Piel*, *Pual*, and *Hithpael*; see § 17.

3. It frequently marks *Epenthetic*; see § 35.

4. It is sometimes Euphonic or Conjunctive, as in the following examples; קָוֵמוּ צְאוּ, עֲשֵׂה-פְרִי, מִשְׁחֹתָ שָׁם, וְיִחַלְלוּךָ סֵלָה, מַה-עָדָה, הַצְּפִינוּ, הַמְּקָדָשׁ, אֲזָא, לָמָה, הֶמְיָה, הֶעָדָה, גִּחְתֵּוּ, וְיִחַלְלוּ, גִּוֵּסָה, לְיוֹסֵד, שִׁבְבְּלִי, שִׁבְבְּלִי, נִצְרָה, נִצְרָה, הַצְּפִינוּ. See following Note.

NOTE. Dagesh forte always *doubles* the letter in which it is placed; as וְיָטַע read as if written וְיָטַעַע, וְיִקְחֵם (ronnee) = וְיִקְחֵמָמוּ. See § 5. II.

## NUMERALS.

§ 57. (1) Cardinal numerals from 3 to 10 are masc. with a fem. termination, and *vice versa*; as בְּנֵים שְׁלֹשׁ *three sons*, בָּנוֹת שְׁלֹשׁ *three daughters*.

(2) The termination יָם added to the cardinals from 3 to 9 inclusive, increases them *tenfold*; as שְׁלֹשׁ (שְׁלֹשׁ) *three* יָם שְׁלֹשִׁים *thirty*; תֵּשְׁעִים *nine* יָם תֵּשְׁעִים *ninety*.

(3) The *Ordinals* are made by suffixing י (masc.), or יָה (fem.) to the cardinals; as שֵׁנִי *second*, fem. שְׁנֵיָה, (from שְׁנַיִם *two*); שְׁלִישִׁי *third*; רְבִיעִי *fourth*, etc. אֶחָד (*one*) is both cardinal and ordinal. The fem. of אֶחָד is אֶחָדָה, אֶחָדָה; the fem. of שְׁנַיִם (*two*) is שְׁנַיִמָה,

construct *masc.* שְׁנַי, *fem.* שְׁתַּי. יָם. added to עָשָׂר (עֶשֶׂר) *ten*, doubles it; as עֶשְׂרִים *twenty*.

(4) Cardinals sometimes have a Dual form, and are used *adverbially*; as שִׁבְעָתַיִם *sevenfold*, etc.

(5) In using the letters of the alphabet to denote numbers, ט"ו (9 and 6) is used for י"ה (10 and 5); this is done to avoid using a name of the Deity, הָה, being a contraction of יהוה. Some write ט"ז (9 and 7) for י"ז (10 and 6) for the same reason. אָ stands for 1000, בָּ 2000, etc. See Heb. Alphabet † note.

## GUTTURALS.

§ 58. When the Gutturals take Composite Shevau, they commonly give to their preceding letter, the vowel with which Shevau is compounded; thus מַעֲשֵׂה, מַעֲבֹד, מַעֲמֵד, מַעֲזָב, מַעֲזָק, מַעֲזָק, מַעֲזָק, מַעֲזָק, מַעֲזָק, etc. See § 16. Note 4.

NOTE. Should a *simple* Shevau follow the Guttural, then the compound vowel loses its Shevau, or the vowel with which Shevau is compounded; as מַעֲבֹד, מַעֲזָב, מַעֲזָק, מַעֲזָק, מַעֲזָק, מַעֲזָק, etc.

## PUNCTUATION OF THE ARTICLE (ה) AND PREFIXES.

### Article ה.\*

§ 59. (1) Its proper vowel is *Pattakh* with a *Dagesh* following; as הַשָּׁמַיִם *the heavens*, הַמַּיִם *the waters*, הַיְּבֵרִים, הַיְּהוּדִים, הַיְּלֵלָה, etc. The prefixes ל פ ב often *exclude* the article; see § 61. 2.

NOTE 1. The *Dagesh* is commonly *omitted* when הַ or מַ follows ה; as הַיְּקוּם, הַיְּאֹר, הַיְּמִדְבָּר, etc.

NOTE 2. Cases like הַיְּבֵרִים are very rare. Shevau is *pronounced* in this, and the preceding forms.

(2) When a *Guttural* or ר follows, it commonly takes *Kaumets*; as הַעֲרָץ, הַחֹר, הַחֹר; הַחֹר, הַחֹר, הַחֹר, etc.

NOTE. It generally has *Pattakh* before the gutturals ה and ח; as הַחֹר, הַחֹר, etc.

(3) It usually takes *Seghol* before a guttural with *Kaumets* or *Shevau* *Kaumets*; as הַחֹר, הַחֹר, הַחֹר.

EXCEPTIONS. הַחֹר, הַחֹר, הַחֹר, etc. See § 66. 3.

### Prefix מ. (מ) contraction of מן.

§ 60. (1) *Kheerek* with a *Dagesh* (compensative of ך) following, is the proper pointing of this Prefix; as מִתַּחַת (מן תַּחַת) *from under*, מִתַּחַת, מִתַּחַת.

\* The Article is often used as a pronoun. See § 18. small type.

(for קָדָם) *from (to) the east*. The Dagesh is *seldom* omitted; as מְהוֹרָה, מִיָּדִי, מִמֶּתֶם, מִלְּמַעְלָה, מִקְצֵה

(2) When a *Guttural* or ר follows, it commonly takes *Tsaree*; as מֵעַל *from upon*, מֵעֵדֶן, מֵרֹאשׁ, etc. The *exceptions* are like מַחֲוֶיט, מַחֲוֶיט, מַחֲוֶיט, מִרְדּוֹף, and a few others. (מִיְהוּדָה is read מֵאֲדָנִי. See § 63).

### Prefixes לְ בְּ בִּ

§ 61. (1) *Shevau* is the pointing of these; as בְּאֲדָרֹן, בְּרֵאשִׁית, בְּאֲדָרֹן, etc.

(2) When they expel the *Article* (ה), they take its pointing; as בְּהַרְבֵּה, בְּהַשָּׂה, בְּאֲדָרֹן, בְּרֵאשִׁית, בְּאֲדָרֹן, בְּאֲדָרֹן, בְּאֲדָרֹן, בְּאֲדָרֹן, etc.

(3) Before a *Composite Shevau* they take the vowel with which *Shevau* is compounded; as בְּאֲכָל, בְּחָבֵשׁ. (*Peculiar forms*. גְּאֹמֵר. גְּאֹמֵר, גְּאֹמֵר, גְּאֹמֵר, גְּאֹמֵר, גְּאֹמֵר, etc. See § 63).

(4) Before an *accented syllable* they commonly take *Kaumets*; as בְּכֶסֶם לְבוֹא, בְּאֵשׁ לְרַב, לְמִים, etc. The *Const. state* usually *retains* the *Shevau*; as בְּאֲדָרֹן, בְּאֲדָרֹן, etc.

(5) Before י which has lost its *Shevau*, they take *Kheerek*; as בִּיתְרוֹן, לִיסוֹד; יוֹם בְּיָמֵי בְּיָמֵי; לְיִשׁוּעָה or לְיִשׁוּעָה לְיִשׁוּעָה. They take *Kheerek* also, (*Pattakh*, when a *Guttural* follows,) before a *simple Shevau*; as בְּרֵאשִׁית, לְמִשְׁלַח, לְרֵאשִׁית; with *Pattakh*, לְחָטָף, etc. This is done to avoid the concurrence of two *Shevaus* at the *beginning* of a word.

### Prefix וּ

§ 62. (1) The proper pointing of וּ is *Shevau*; as וְאֵת, וְהֵשֶׁה, וְהֵלֵךְ, etc.

(2) *Generally* before ב מ פ, and *always* before a simple *Shevau*, it takes *Shoorek*; as וּבֵין, וּבֵין, וּבֵין, etc.

EXCEPTIONS. When י (without a vowel), ה, or ה follows, it takes *Kheerek* (sometimes *Seghol*); as וְהֵיטָב, וְהֵיטָב, וְהֵיטָב, וְהֵיטָב, וְהֵיטָב, etc.

(3) When a *disjunctive accent* follows, it often takes *Kaumets*; as וְקָמוּ, וְשָׁמַשׁ, וְשָׁמַשׁ (for וְעָד), וְעָד, וְעָד, וְעָד, etc. Forms like וְעָד, וְעָד, וְעָד, occur also. (וְעָד is the plur. const. of וּן a hook).

(4) When a *composite Shevau* follows, it takes the vowel with which Shevau is compounded; as וְאֵלֶיךָ, וְעִשָּׂה, וְהִנֵּה, וְחָלִי. (וְאֵלֶיךָ, etc., are for וְאֵלֶיךָ, וְעִשָּׂה, etc.).

NOTE 1. If the letter over the composite Shevau is not a *guttural*, then ו takes *Shoorek*; as וְזָבַח, וְשָׂבָה, וְשָׂקָה, וְשָׂמַע, etc.

NOTE. Before אֵלֶיךָ and אֵלֶיךָ (which lose their pointing under א,) ו takes *Tsarec* in the former case, and *Pattakh* in the latter; as וְאֵלֶיךָ for וְאֵלֶיךָ; וְאֵלֶיךָ for וְאֵלֶיךָ. (Ps. 135: 5; וְאֵלֶיךָ 136: 3).

(5) For the punctuation of ו Conversive of the Praeter and Future tenses, see §§ 22. 23.

### Of the Words וְהִנֵּה and וְהִנֵּה

§ 63. The Hebrews read וְהִנֵּה, וְהִנֵּה; and וְהִנֵּה, they read וְהִנֵּה; hence, the peculiar pointing of the Prefixes when appended to these forms; as וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, pronounced וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה. (Ps. 68: 21) is read וְהִנֵּה, for וְהִנֵּה. See § 61. (3). (וְהִנֵּה is read וְהִנֵּה).

### Prefix וְ.

§ 64. This is a contraction of the relative pronoun וְהִנֵּה (§ 68); א is omitted and ו is assimilated; as וְהִנֵּה *which (are) by Solomon* instead of וְהִנֵּה *which we waited for*; וְהִנֵּה, (with prefix ו before it) וְהִנֵּה; the Dagesh is sometimes omitted; as וְהִנֵּה (read וְהִנֵּה); other examples (with a guttural following), וְהִנֵּה, וְהִנֵּה and וְהִנֵּה, וְהִנֵּה.

NOTE. This prefix occurs *twenty times*, Eccles. chap. 2.

### Pattakh Furtive.

§ 65. This is a Pattakh placed under ה, ע and ה *final*; as וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, etc.; instead of וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה; syllables which cannot occur in Hebrew.

Pattakh is furtive in such forms as וְהִנֵּה, וְהִנֵּה, for וְהִנֵּה, וְהִנֵּה.

### VOWEL CHANGES.

§ 66. (1) The vowels are changed or dropped when the word is *increased*; as וְהִנֵּה (see (5) below), וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, etc.; instead of וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה; וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, וְהִנֵּה, etc. (Uncommon forms. See § 11. 5. 10.).



## PRIMITIVE PRONOUNS.

## § 67. SEPARABLE PERSONAL PRONOUNS.

	אֲנִי or אֲנֹכִי	I.	אֲנִי <sup>אֲ</sup> .
rarely.	אַתָּה	Thou, masc.	אַתָּה <sup>אֲ</sup> , not al-ways.
	אַתָּה, אַתָּי	" fem.	אַתָּי, אַתָּי <sup>אֲ</sup> .
	הוא	He, (it).	
	היא, הוא	She, (it).	
	אֲנַחְנוּ*	We.	אֲנַחְנוּ <sup>אֲ</sup> .
	אַתֶּם	Ye, masc.	
	אַתֶּן, אַתֶּנָּה, אַתֶּן	" fem.	
	הֵם, הֵמָּה	They, masc.	
	הֵן, הֵנָּה	" fem.	

## § 68. RELATIVE.

אֲשֶׁר *who, which, that, what, whose, whom*, sing. and plural.

## § 69. DEMONSTRATIVE.

זֶה, זאת *this, that*. With the Article, הַזֶּה, הַזֹּאת the same.

Uncommon forms. זֶה, זֶה, זֶה, זֶה, זֶה, זֶה, זֶה. זֶה and זֶה are sometimes *relative*.

אֵלֶּה, אֵלֶּה *these, those*. With the Art. הָאֵלֶּה, הָאֵלֶּה the same.

## § 70. INTERROGATIVE.

מִי *Who, what person, whom, whose*.

מַה, מַה, מַה *What, what thing, why, how*.

NOTE. The pronouns of the 3d pers. are often used as *demonstratives*; as הַהוּא הָאֶרֶץ *that land*, בַּיּוֹם הַהוּא *on that day*, בְּיָמֵי הַיָּמִים *in those days*, etc. The Article is *usually* attached to them.

Such forms as בְּהַמָּוֶה בְּהַמָּוֶה בְּהַמָּוֶה occur, without any change of signification.

\* אֲנַחְנוּ is used 6 times, and אֲנִי once (Jer. 42: 6), for אֲנַחְנוּ.





- אַי, אַי, אַי where. אַיְכָה where (art) thou, אַיִו, אַיִם, etc.  
 אִין not, no, without. אִי־נִי not I, me, אִי־נִנוּ he is not, we are  
 not, אִי־נִה not she, she is not.  
 בֵּין between. בֵּינוּ בֵּינוּ בֵּינוּ between us, etc.  
 בְּדָד alone, before. מְלֻבָּד, מְלֻבָּד, בְּדָד to himself i. e. alone, לְבַדָּךְ,  
 לְבַדָּךְ by themselves. (בְּדָד an equal portion).  
 בְּלִמְתֵי, בְּלִמְתֵי not. בְּלִמְתֵי, בְּלִמְתֵי not, besides thee.  
 בְּעָד for, through. בְּעָדִי for me, בְּעָדִי, etc.  
 בְּלִמְתֵי, בְּלִמְתֵי except, only ;  
 בְּלִמְתֵי, בְּלִמְתֵי besides, בְּלִמְתֵי besides thee, etc.  
 בְּעַבְוֹר, בְּעַבְוֹר that, on account of. בְּעַבְוֹרְךָ, בְּעַבְוֹרְךָ for thy sake,  
 בְּעַבְוֹרְךָ, etc.  
 הִנֵּה, הִנֵּה behold. הִנֵּה הִנֵּה behold me, I, הִנֵּה (הִנֵּה),  
 הִנֵּה, הִנֵּה, etc.  
 זֶה זֶה זֶה except, without. זֶה זֶה זֶה, etc.  
 יֵשׁ, יֵשׁ there is, are, was, were. יֵשׁ יֵשׁ thou art, wilt, יֵשׁ יֵשׁ you are,  
 יֵשׁ יֵשׁ there is to me, i. e. I have.  
 כָּל, כָּל all. כָּל (כָּל), כָּל all. כָּל, כָּל, כָּל and כָּל, כָּל, כָּל, כָּל, כָּל, כָּל.  
 לְפָנַי, לְפָנַי before, in the presence of. לְפָנַי, לְפָנַי before, על-פָּנַי before me,  
 על-פָּנַי, על-פָּנַי before thee, על-פָּנַי before him,  
 לְפָנֶיךָ, etc.  
 מִפְּנֵי, מִפְּנֵי on account of, because of. מִפְּנֵי, etc.  
 נֶגְדוֹ, נֶגְדוֹ before, over against. מִנֶּגְדוֹ, מִנֶּגְדוֹ the same ; נֶגְדוֹ, נֶגְדוֹ over  
 against him i. e. suited to him.  
 עוֹד, עוֹד yet, while, again. עוֹד עוֹד while I am, עוֹד עוֹד while thou art,  
 עוֹד עוֹד while he, עוֹד עוֹד they (are) yet (alive).  
 עַד, עַד to, even to, until, unto, forever. עַד עַד unto thee.  
 עִמִּי, עִמִּי with, for or to me.  
 עָלַי, עָלַי upon, with, by, against, without. עָלַי, עָלַי, עָלַי, עָלַי,  
 עָלַי, עָלַי, etc.  
 עַמּוֹ, עַמּוֹ with. עַמּוֹ, עַמּוֹ (עַמּוֹ), עַמּוֹ, etc.  
 עַתָּה, עַתָּה now. (עַתָּה, עַתָּה now, this day).  
 חֲלֵצֵן, חֲלֵצֵן that, so that, on account of, according to, in order (אֲשֶׁר that).  
 תַּחַת, תַּחַת under, instead of, beneath, for. תַּחַת, תַּחַת, תַּחַת about it, etc.

## § 72. PARTICLES (SEPARATE AND COMBINED).

אִין, אִין not, אִין if, not, whether, אִין then, אִין there, אִין here,  
 אִין how, אִין therefore, wherefore, אִין-אִין how long, אִין-אִין but, אִין-אִין  
 until, אִין-אִין because, אִין-אִין until, אִין-אִין although, אִין or, אִין  
 only, אִין but, אִין also, אִין O that! if, אִין not, lest, אִין under,

אֲנַפֵּן, נָא *now, I beseech*, אַל, בַּל *not, do not*, עַל-דְּבָרָה *on account of*, etc., עַל אֲדֹרֹת *because of, on account of*. מִן is frequently *paragogic*; as בְּמוֹ-אֲפֵל *in the dark*; see § 9. Note.

NOTE 1. Many of the foregoing particles take the Prefixes מ ל כ ב without any additional signification; as מֵתַחַת and מֵתַחַת *beneath*, בְּטָרֵם and בְּטָרֵם *before\**.

NOTE 2. Nouns and Verbs are sometimes used as particles; as בְּטַח *safely, securely*, מִישָׁרִים *uprightly*, לְפָנַי *before*, נִרְאוֹת *fearfully*, טוֹב, הַיָּטִיב *well, skilfully*, מְהֵרָה *speedily*, הַרְבֵּה *much, enough*, הַשָּׁבִים *early*.

### § 73. PECULIAR FORMS OF SUFFIXES TO NOUNS.

כִּה־ for הִי- (הַ parag.) *thy fem.*; יִה־ for יְהִי- *thy, plur. noun*.

וְהִי (Chald. form) *his*; הִי- (*his*) is suffixed only to nouns ending in הִי-.

וְהִיא־ for יְהִיא־ *her, plur. noun*; הִיא־ occurs only in nouns ending in הִיא־ †.

כִּנְה־ for כִּןְ *your fem.*; יִכְנְה־ *your, plur. noun*.

הֵם־ for הֵם־ *their (them) masc.*; יְהֵם־ for הֵם־ (הַ parag.) *their, plur. noun*.

נְה־ for נְה־, יְהֵנְה־ for יְהֵנְה־ *their fem. (הַ parag.)*; plur. יְהֵנְה־ for יְהֵנְה־.

NOTE 1. The plural י is sometimes *omitted* before the suffix; as דְּרָבְנָהּ for בְּנָיו בְּנָיו. Sometimes a plur. noun takes a sing. suffix; as עֲדוֹתִי for תִּי—. In a few cases a sing. noun has a plur. suffix; as תְּהִלַּתְּהִי *thy praise*, for תְּהִלַּתְּהִי.

NOTE 2. When a noun ends in י, the suffix י *sometimes* coalesces with it; as גּוֹי *my nation* for גּוֹיִי from גּוֹי.

### § 74. Kal PARTICIPLES. (*Participial nouns*).

עוֹבֵד *he is serving, he who serves, a server*. שׁוֹמֵעַ שׁוֹמֵעַ (תּוֹמְנִי), שׁוֹמֵעַ שׁוֹמֵעַ, שׁוֹמֵעַ שׁוֹמֵעַ; see § 18. small print).

צוֹרֵר, חוֹרֵשׁ, שֹׁלֵם, יוֹנֵק, יוֹצֵא, לֹטֵט, אֹיֵב, אֹיֵב, פּוֹקֵד, שׁוֹפֵט שׁוֹפֵט, שׁוֹרֵר, etc.

פּוֹקֵדָה *she is visiting, a visiter*, שׁוֹמֵעַ *hearing*, עֹמְדָה *standing*, בְּרַחַח *fleeing †*.

פּוֹקְדִים *they are visiting*, צוֹעֲקִים *crying*, יוֹצְאִים *going out*, const. פּוֹקְדִי, צוֹעֲקִי, יוֹצְאִי.

פּוֹקְדוֹת *they are visiting fem.*, הוֹלְכוֹת, שׁוֹמְרוֹת, עֹמְדוֹת, etc.

\* The particles frequently have both Prefixes and Suffixes united to them; as מֵאִתְּךָ *from with thee* i. e. from thee, מֵעִמָּךְ *from thee*, מֵעַלְיָךְ *from upon, by thee*, מֵעִמִּי *from me*, etc.

† Ezek. 36: 5 אֲנִי (her) stands for אֲנִי.

‡ יוֹצְאָתָא for יוֹצֵאת, יוֹצְאָתָא for יוֹצֵאת, יוֹצְאָתָא for יוֹצְאָתָא.

§ 75. PARTICIPLES OF VERBS (ROOTS) ENDING IN *Tsaree* and *Kholem*.\*

יִרָא *he is fearing, a fearer*, const. יִרָא *a fearer of*, חָפֵץ, צִמָּא, רָעַב, יִשֵּׁן, etc.

יִרְאָה *she is fearing*, יִרְאָה חֲפָצָה, צִמָּמָה, יִשְׁנֶה, etc.

יִרְאִים *they are fearing, those who fear*, const. יִרְאִי *the fearers of*.

יִרְאוּ *they are fearing*, “ “ “ fem., יִשְׁנֹת, etc.

יִכָּל *he is able, prevailing*, יִגֵּר, etc.

יִכָּלָה *she is able, prevailing*, יִגְרָה, etc.

יִכָּלִים *they are able, prevailing*, יִגְרִים, etc.; const. יִגְרִי.

יִכָּלוּ “ “ “ “ fem. יִגְרוּת.

VERBS ע"ו and ע"ע.

§ 76. ע"ו.

בָּא *he is going, coming*, עָם *placing*, רָם, יָמָה, (שׂוּמָה from שׂוּמָה), קָם *rising up* i. e. an enemy.

בָּאָה *she is coming, going*, רָמָה, קָמָה, זָבָה, זָבָה מְהֵה, etc.

בָּאִים *those coming, going*, רָמִים, רָצִין (chald. form), קָמִים, שְׂאֲטָיִם, (once each, קָוִיִּם and בָּוִסִיִּם).

בָּאוּ *those coming, going* fem., קָמוּת, רָמוּת, שְׂאֲטוּת, etc.

אוֹר *shining* (Prov. 4: 18), בּוֹשׁ, plur. בּוֹשִׁים *being ashamed*.

§ 77. ע"י.

אוֹיֵב *an enemy*, plur. אוֹיְבִים, const. אוֹיְבֵי *enemies of*—, גֹּוֹה, with suff. גָּוִי *breaking me*; plur. of בִּין.

§ 78. ע"ע.

סוֹבֵב *surrounding, encompassing*; שָׂטָם (Jer. 30: 16) for שָׂטָם, root שָׂטָם.

§ 79. VERBS ל"ה and ל"א.

גוֹלָה, fem. גוֹלָה and גוֹלָה, plur. masc. גוֹלִים, plur. fem. גוֹלוֹת and גוֹלִיּוֹת; (אוֹתִיּוֹת).

רָעָה, const. רָעָה, fem. רָעָה, plur. masc. רָעִים, plur. fem. רָעוֹת.

הוֹנָה, fem. הוֹנָה and הוֹנָה. Masc. plur. הוֹנִים, const. הוֹנֵי.

מִצָּה, fem. מִצָּחַת; יוֹצֵת and יוֹצֵחַ, once יָצָא for יָצָאָה.

NOTE. The Participles in *all* the Conjugations receive the same endings as Nouns; as אוֹיְבֵי *my enemy*, אוֹיְבֵי אוֹיְבֵי *my enemies*, אוֹיְבֵיהֶּ, etc. תָּמִי תָּמִי *those rising up against me* i. e. my enemies; תָּלִיָּה, etc.; אוֹרְרֵיהֶּ *those cursing thee*.

\* These have the same form in the 3d pers. sing. masc. praet. Kal. See § 15. Note 2.



IMPERATIVES AND INFINITIVES OF *defective* VERBS.

IMPERATIVES. (*Kal*).

Parag. ה. § 83. VERBS פ"ו .  
 לָקַח לֶקַח (לָקַח) *go thou* masc.,  
 לָכֹּב, לָכְבִּי " " fem.  
 לָכֹּב, לָכְבוּ " *ye* masc.  
 לָכְבוּ, לָכְבוּ " " fem.  
 דָּעוּ, דָּעֵי, דָּעֵי *know thou*,  
 etc.; with affix דָּעֵהוּ *con-*  
*fess him*.  
 שָׁבָה שָׁב (שָׁב) *sit, dwell thou*.  
 הָבָה הָבוּ (per-  
 haps הָבוּ Hos. 4: 18,) *give*  
*ye*.  
 יָצַק and יָצֹק *pour thou*.  
 יָרַשׁ יָרֵשׁ, יָרֵשׁ, יָרֵשׁ *possess*  
*thou*, יָרֵשׁוּ, etc.  
 יָרַדְהָ, יָרַדְהָ } יָרַד, יָרְדִי *descend thou, etc.*  
 יָצְאָה, יָצְאָה } יָצֵא, *go thou*, יָצְאוּ,  
 יָצְאוּ } יָצְאוּהָ .  
 יָכַלְתָּ *to be able*, יָבֹשֶׁת *to be*  
*dry*.  
 § 84. VERBS פ"נ .  
 גָּשָׁה גָּשׂ גָּשׂ - גָּשׂ *approach, re-*  
*move thou*, once גָּשִׂי, twice  
 גָּשׂוּ, for גָּשִׂי and גָּשׂוּ .  
 נָשָׂא נָשֵׂא (Ps. 4: 7 נָסָה, with  
 נ and ש changed into their  
 cognates,) *take, lift up, par-*  
*don*; with affix נִשְׂאוּנִי *take*  
*ye me*; נִשְׂאוּי fem., etc.  
 נָשָׂא *take off, put off*.  
 שָׁקָה שָׁק *kiss thou*.  
 תָּנָה תֵּן תֵּן - תֵּן, תֵּן *give, make, place*  
*thou*, with נ epenthetic תֵּןָהּ  
*give it (her)*.

Parag. ה. קָחָה קַח (לָקַח) *take, bring thou*;  
 קָחוּ, קָחוּ, with נ epenth.  
 קָחָהּ *take it*, from לָקַח not  
 נָקַח .  
 § 85. VERBS ע"ו .  
 קוּמָה קוּם, קוּם *arise thou*,  
 קוּמֵי, קוּמֵי, קוּמֵי. Is. 60: 1  
 קוּמֵי (קוּמֵי) *shine thou*.  
 בָּאוּהָ בֹא, בֹּא *come, go thou*,  
 בָּאוּי, בָּאוּי, etc. מָלַּ for מָלַּ .  
 שָׁבָה } שׁוּב, שׁוּב *return thou*.  
 שׁוּבָה } etc.  
 שָׁבָה } שׁוּבָה *break thou* fem.  
 § 86. VERBS ע"י .  
 גִּילְהָ גִיל, גִּילְהָ *re-*  
*joice, tremble*, גִּילְהָ *re-*  
*joice, tremble ye*.  
 בִּינְהָ בִינֵי, בִּינֵי, etc.  
 לִינְהָ לִינֵי, לִינֵי *tarry, lodge thou*,  
 לִינֵי, etc.  
 § 87. VERBS ע doubled.  
 סָב סָב *turn, surround thou*,  
 סָבִי, סָבִי, סָבִי .  
 דָּם דָּמוּ, דָּמוּ *be silent, still, patient*,  
 דָּמוּ, דָּמוּ .  
 רָנִי (for רָנִי) *sing thou* fem.,  
 רָנוּ (for רָנוּ) *sing ye* masc.;  
 סָלְוָה *elevate it*.  
 חָלַנִי חָלֵנִי *pity me*, חָלֵנִי *pity ye me*.  
 אָרַב אָרוּב *curse ye*, Judg. 5: 23.  
 גָּלְהָ גָלוּ, גָלוּ *commit, devolve, com-*

Parag. **ה.** mend thou; גַּל (Ps. 22: 9) stands for יָגַל גַּל, see § 94.  
 גַּל remove, open thou.  
 עָרָה (ה parag.) make bare.  
 בָּן, with ה parag. כָּפָה (Ps. 80: 16) protect thou.  
 קָבַח curse thou him, with epenth. or is the root קָבַח?

### § 88. VERBS לָהּ.

גָּלָה reveal, remove thou, fem. גָּלִי, plur. גָּלוּ, fem. גָּלִינָה.  
 עָלָה ascend thou, עָלִי, etc.  
 עָשָׂה do, make thou, עָשִׂי, etc.  
 עָנָה answer, etc. עָנֵנִי answer me, עָנוּ sing ye, testify ye.  
 הָיָה be thou, fem. הָיִי, plur. הָיוּ, etc., with prefix וְהָיָה; וְהָיִי וְהָיָה.  
 שָׁאַל inquire ye, אָתָּה come ye, both forms Isai. 21: 12. אָפֹה for אָפֹה.  
 רָפָה heal thou, for רָפֵא.

### § 89. VERBS לָא.

קָרָא call, proclaim thou, plur. קָרְאוּ and קָרְאוּ, קָרְאוּ (קָרְאוּ) call ye (upon him), fem. קָרְאוּ and קָרְאוּ, with epenth. קָרְאוּ read it.  
 יָרָא (for יָרָא) fear ye.  
 יָצָא go ye (for יָצָאוּ) from יָצָא.

## INFINITIVES. (Kal.)

### § 90. VERBS פִּי.\*

שָׁבַח to sit, dwell, with suffix שָׁבַחְתִּי (rarely like שָׁבַחְתִּי) to dwell me, i. e. my dwelling, וְשָׁבַחְתִּי that I may dwell).

Parag. **ה.** לָכֵן to go, לָכֵתִי, לָכֵתִי my going, thy going, etc.  
 לָרָה לָרָה (לָה) to produce etc., with suffix and ה paragog.  
 לָרָה לָרָה their bringing forth.  
 יָדַע יָדַע to know.  
 יָצָא (for יָצָא) to go, יָצָאתִי, יָצָאתִי.  
 יָרָה יָרָה to descend, with prefix מַרְרָה from going down; see § 24.  
 יָרָה (for יָרָה) to fear.  
 יָרָה to possess, inherit, יָרָה.

### § 91. VERBS פִּנְיָ.\*

יָשָׁב to approach, remove, גָּשָׁה.  
 יָגַע to touch, reach, molest.  
 יָגַע to shine, root יָגַע.  
 יָתַח (for יָתַח) to give, place, make, with suff. יָתַחְתִּי, with suff. and prefix מִתַּחְתִּי than for me to give; once, יָתַח (Ps. 8: 2), אָשַׁר יָתַח הַיּוֹדֵךְ, who to spread out thy glory over the heavens, i. e. the spreading out of whose glory is over etc.  
 יָתַח. Root יָתַח.  
 יָשָׁח, יָשָׁח to lift up, exalt, to have excellence, be excellent; once יָשָׁח when it is lifted up (Ps. 89: 10), some editions יָשָׁח.  
 יָקַח to take, receive, fetch, rarely יָקַח, with prefix יָקַחְתִּי, suffix יָקַחְתִּי from יָקַח.

\* These have two forms; as יָשָׁב (absolute) and יָשָׁבְתִי (construct) to dwell; יָדַע and יָדַעְתִּי to know, etc.; יָגַע (absol.) and יָגַעְתִּי const.; יָרָה abs. and יָרָה const.; and so with other species of verbs: the construct form is given here.





## VERBAL AFFIXES\*.

§ 97. (1) These are fragments of the primitive pronouns appended to verbs transitive, and form the *accusative case*; as *פְּקַדְתִּי* *thou hast visited me* for *פְּקַדְתִּי-אֶנִּי*.

(2) The following changes take place in the *Sufformatives* when verbal affixes are appended to them; thus,

הַ	third pers. fem. sing. praet.	becomes	תַּ	or	תְּ
הַ or תִּי	second	“	“	“	הַ or תִּי
תֵּם	“	plur. masc.	“	“	תֵּם or תֵּי
נָה	“	and 3d	“	fem. Imp. and Fut.	נָה or נֵי

(3) The following changes take place in the *Vowels* when verbal affixes are added to the verb; thus, *פְּקַד* becomes *פְּקַדְתִּי* or *פְּקַדְתֵּי*; as *פְּקַדְתֵּם* *he visited them*; *פְּקַדְתִּי* *she visited*, before an affix *פְּקַדְתִּי* or *פְּקַדְתֵּי*, etc. throughout.

NOTE. When the first radical is a guttural it takes Composite Shevau; as *חִפְּץָה* *he delighted* *חִפְּצָה* *he delighted (in) them*; *שָׁחַדְתִּי* *she seized her* for *שָׁחַדְתִּי-אֶתָּהּ*. The Future, Imper., Infin., and Participles, of all the conjugations, are so plainly distinguished by their characteristics, that it is unnecessary to present examples of them with verbal affixes.

(4) Verbal affixes are in some cases appended to verbs ending in *ן* (נ) paragogic; as *יִמְצְאוּנִי* *they shall find her*, *יִקְרְאוּנִי* *they shall call me*.

(5) When these affixes are appended to interjections and adverbs, they are generally the *nominative case*; as *אֵינֶנּוּ* *he is not*, etc. See § 71.

(6) The masc. *ם* (*them*) is used for the fem. *ן*; as *וַיִּגְרְשׁוּם* *and they drove them (fem.)*, for *וַיִּגְרְשׁוּן*.

\* These, for the most part, are the same fragments as the suffixes attached to nouns (§ 14); the vowel, however, which unites them to the Verb, is generally different.

*נִי* (נִי) is the affix *me*, *י* the suffix *my*.

The Epenthetic forms are *נָה* for *נָה*; *נָה* for *נָה*; *נָה* for *נָה* or *נָה*; as *רָאָה*, *וַיִּבְכֶּה*, *וַיִּבְכֶּה*, etc., from *רָאָה*, *נָחַה*, *נָחַה*.

§ 98. **ROOTS**, of common occurrence.

- בָּרָא *he created.*  
 הָיָה “ *was, it happened.* (Inf. הָיָה).  
 אָמַר “ *said.* (Imp. fem. אָמַרִי *say thou*).  
 רָאָה “ *saw, appeared.* (Imp. רָאָה).  
 קָרָא “ *called, invoked.*  
 עָשָׂה “ *made, did, performed.*  
 יָצָא הֵלֵךְ הָיָךְ הָיָךְ (to go) *he went.*  
 אֹרַח *to shine.* See § 15. \* note. § 28.  
 נָתַן *he gave, placed,* (Infin. נָתַן - תָּתֵן).  
 לָקַח “ *took,* (Infin. לָקַח, Imp. לָקַח קָחָה).  
 רָמַשׁ “ *moved, crept.*  
 בָּרַךְ “ *blessed, knelt down.* (Pi. בָּרַךְ).  
 פָּרַח *it (he) was fruitful.*  
 רָבַב (רָבַב) *he multiplied.*  
 מָלֵא *he filled, fulfilled.* § 15. Notes 1. 2.  
 אָכַל “ *ate, consumed.*  
 יָרָא “ *was afraid, (fearing).*  
 יָדַע “ *knew,* (Infin. יָדַע, Imp. יָדַע).  
 יָצַר “ *formed,* (in pause: יָצַר).  
 מוֹת *to die.* See § 15. \* note. § 28.  
 צִוָּה *he commanded,* Piel.  
 שָׂם *to place, put, make.* See § 15. \* note.  
 יָשַׁב *he dwelt, placed, sat.*  
 קוּם *to rise up, establish, stand, etc.*  
 שָׂם *to appoint, turn, place.* See § 15. \* note.

**NOUNS**, of common occurrence.

- שָׁמַיִם *heavens.*  
 אֶרֶץ אֶרֶץ *earth, land.*  
 חֹשֶׁךְ (kho-shekh) *darkness.*  
 פָּנִים (const. פָּנִי) *plural form, face, presence.*  
 רוּחַ *spirit, wind.*  
 מַיִם *water, waters.*  
 אֹרַח and מְאֹרַח *light.*  
 טוֹב *good, goodness.*  
 עֶרֶב *evening.*  
 בֹּקֶר *morning.*  
 יוֹם *day.* (כַּל-הַיּוֹם, *continually*).  
 תְּוֹךְ (const. תוֹךְ) *midst, middle, among.*  
 מְקוֹם (const. מְקוֹם) *a place.*  
 יָם (const. יָם and יָם) *a sea.*  
 זָרַע זָרַע *seed, posterity.*  
 פֵּרוֹת *fruit.*  
 מִין *kind, species.* (מִן *from*).  
 יֵצֵר *a tree.* שָׂדֵה (const. שָׂדֵה) *a field.*  
 שָׁנָה (const. שָׁנָה, plur. שָׁנִים) *a year.*  
 לַיְלָה לַיְלָה *night, by night.*  
 נְפֹשׁ *a creature, soul, breath, life.*  
 חַיָּה (const. חַיָּה) *life, a living thing, a beast.*  
 עוֹף *a fowl, bird.*  
 בְּהֵמָה *cattle.*  
 אֹכֵל, מֵאֹכֵל, אֹכְלָה *food.*

**PARTICLES.**

עַל *upon, over, by;* כִּי *for, that, because, when;* בֵּין *between* (בֵּן *a son*); אֲשֶׁר *which, who, that, when;* תַּחַת *under, instead of;* מִן *from;* כֵּן *so, thus;* עַל-כֵּן *therefore;* אֶל *unto, to, against* (אֵל *God, power*); כָּל *all, every;* הִנֵּה *behold;* לֹא, אֵל, אֵין (אֵין) *not, no, there is not;* עַד *also, even to, in, forever;* אִם *if, not, whether;* גַּם *also, so, even;* עוֹד *again, yet, besides.*

הוּא *is he, and* הִיא (הוּא) *is she, מי is who, and* נִי *is me;* הִשְׁתָּאֲנִי *he deceived me,* Hiph. of נָשָׂא.

A LIST  
OF  
PECULIAR AND ANOMALOUS FORMS  
FOUND IN THE HEBREW BIBLE\*.



אָבְדָה	from אבד	fut. Piel.	אָט	from נטה	fut. Hiph.
אָבְדָה	- אב	Chald.	אֵלְכָה	- אֵי	
אָבוּא	- אבה	praet. Kal.	אֵילְכָה	- ילך	fut. Kal.
אָבוּשׁ	- בוּשׁ	fut. Kal.	אֵינִימוּ	- אֵינן	
אָבִי	- בוא	fut. Hiph.	אֵיתָם	- המם	fut. Kal.
אֲבִידָה	- אבד	fut. Hiph.	אֲכֹת	- כחת	fut. Kal.
אֲנֵאלְמִי	- גאל	praet. Hiph.	אֲכַל	- כלה	fut. Pi.
אֲעִדָה	- דדה	fut. Hithpa.	אֲכַלְךָ	- כלה	fut. Pi.
אֲדוּקָם	- דקק	fut. Hiph.	אֲכַלְךָ	- כון	inf. Hiph.
אֲדַמָּה	- דמה	fut. Hithpa.	אֲבַף	- כפף	fut. Niph.
אֲדַרְשׁ	- דרש	inf. Niph.	אֲכַרְךָ	- כרה	fut. Kal.
אֲהַוְדָפוּ	- ידה	fut. Hiph.	אֲמֵאָסְאָדָי	- מאס	fut. Kal.
אֲהַמְלִיחַ	- המה	fut. Kal.	אֲמַהוּת	- אמה	
אֲוַדְךָ	- ידה	fut. Hiph.	אֲנָבַה	- אב	
אֲוַחְוְלָהּ	- חול	fut. Hiph.	אֲנַדַּע	- ידע	Chald.
אֲוַכִּיל	- אכל	fut. Hiph.	אֲסַעְרָם	- סער	fut. Pi.
אֲוַכַּל	- אכל	fut. Kal.	אֲסַפְךָ	- אסף	fut. or part. K.
אֲוַצְרָה	- אצר	fut. Hiph.	אֲסַרָם	- יסר	fut. Kal.
אֲוַיִּן	- און	fut. Hiph.	אֲפַאֲיָהֶם	- פאה	fut. Hiph.
אֲוַל	- אול	Chald.	אֲפּוּ	- אפה	imp. Kal.
אֲחַז	- חזה	fut. Kal.	אֲפַת	- פתה	fut. Niph.
אֲחַטְנֶה	- חטא	fut. Pi.	אֲצִיטָה	- יצע	fut. Hiph.
אֲחִיוֹת	- אחות		אֲצַק	- יצק	fut. Kal.
אֲחַל & אַחַל	- חלל	fut. Hiph.	אֲצַר	- יצר	fut. Kal.
אֲחַרוּ	- אחר	praet. Pi.	אֲקַחָה	- לקח	fut. Kal.
אֲחַת	- נחת	Chald. Aph.	אֲרָה	- ארר	imp. Kal.
אֲחַתָּה	- התת	fut. Niph.	אֲרוּמָם	- רום	fut. Hithpa.

\* Such forms as are noticed in the body of this Manual, are generally omitted *herec.*

אָרְוֹךְ from רָוָה fut. Pi.  
 אֲשַׁכֵּם - שָׁכַם infin. Hiph.  
 אֲשַׁר אֲשַׁר (Ezek. 3: 15), read  
 אֲשַׁר from שָׁוַר fut. Kal.  
 אֲשַׁתּוֹ from שָׁתָה praet. K. Chal.  
 אֲתַדַּע - יָדַע fut. Hithp.  
 אֲתִי - אָתָה praet. & imp. K.  
 אֲתִנּוּ - אָתָה praet. Kal.  
 אֲתַקְנֶנּוּ - נָתַק fut. Kal.

ב

בְּהַכִּינּוּ from פָּוַן infin. Hiph.  
 בְּהַרְגּוּ - הָרַג infin. Niph.  
 בְּהַשְׁמָה - שָׁמַם infin. Hoph.  
 בּוֹשְׁטֶכֶם - בָּשַׁט infin. Poel.  
 בִּיקְרָוּתֵיךְ - יָקַר.  
 בְּמַתִּי - בָּמָה.  
 בְּנֹוּ - בּוֹא praet. Kal.  
 בְּנוֹתֶיךָ - בָּנָה infin. Kal.  
 בְּצִאֲתוֹ - בָּצָה.  
 בָּרַם - לָבַרַם infin. Kal.  
 בְּשָׁלִי - שָׁלַח.

ג

גַּל from גָּלַל or גָּלָה imp. Pi.  
 גָּעַת - נָגַע infin. Kal.  
 גָּשָׁה from נָגַשׁ imp. Kal.  
 גָּשַׁת from נָגַשׁ infin. Kal.

ד

דָּלִיר from דָּלָה or דָּלַל K. or Piel.  
 דָּמַם - דָּם.

ה

הֶאֱזַגְיָחוּ - זָנַח praet. Hiph.  
 הָבָה, הָבָה - יָהַב imp. Kal.  
 הֶבְאִישׁ - בָּוַשׁ, בָּוַשׁ Hiph.  
 הָבֹוּ - יָהַב imp. Kal.  
 הֶבֹוֶק - בָּקַק infin. Niph.  
 הֶבֶר - בָּרַר infin. Hiph.

הָגֹוּ from הָגָה infin. Poel.  
 הָגַלְמֶם - גָּלָה praet. Hiph.  
 הָגַלְתִּי - גָּלָה fem. praet. Hoph.  
 הֶחַדְשָׁנָה - דָּשַׁן praet. Hothpa.  
 הֶחַדְרָה - אָבַד Chal. Aph.  
 הֶחַדְרָה - אָבַד Chal. Hoph.  
 הֶחַדְרָה - יָדָה praet. Hiph.  
 הֶחַדְרָת - יָלַד infin. Hoph.  
 הֶחַדְלֹוּ - הִלַּל Pual.  
 הֶחַדְשׁוּתִים - יָשַׁב Hiph.  
 הֶחַדְלָה - הִתַּל Pual.  
 הֶחַדְרָה - זָיַד Chald. Aph.  
 הֶחַדְמַמְתִּיךְ - זָמַן Chald. Ithpa.  
 הֶחַדְלֹוּ - זָלַל Hiph.  
 הֶחַדְבֹוּ - זָכָה imp. Hithp.  
 הֶחַדְרֹוּתִים - זָרָה infin. Niph.  
 הֶחַדְרָתִּי - חָדַל Kal or Hiph.  
 הֶחַדְבָּאָה - חָבַא Hiph.  
 הֶחַדְוִי - חָוָה Chal. Aph.  
 הֶחַדְשִׁי praet. and הֶחַדְשִׁי infin. from חָטָא Hiph.  
 הֶחַדְלִי from חָלָה praet. Hiph.  
 הֶחַלְמֶם - חָלַל infin. Hiph.  
 הֶחַלְלָה - חָלַל praet. Hiph. and infin. Niph.  
 הֶחַדְתִּי from חָהַת Hiph.  
 הֶחַט - חָטָה imp. Hiph.  
 הֶחַטוֹ - חָטָה Hiph.  
 הֶחַטְמָא - חָטָא Hothpa.  
 הֶחַיְמָן - חָמַן Chald. Aph.  
 הֶחַפְבֶּס - חָבַס infin. Hothpa.  
 הֶחַךְ - נָכַח imp. Hiph.  
 הֶחַכּוֹנֶן - פָּוַן Hithp.  
 הֶחַכִּיל - אָכַל infin. Hiph.  
 הֶחַכָּה - נָכַח Hiph.  
 הֶחַכָּם - נָכַח Hiph.  
 הֶחַכּוֹנוּ - פָּוַן Hiph.  
 הֶחַכְוִי - נָכַח Hiph.  
 הֶחַכְרִיתִי - כָּרַת Hiph.  
 הֶחַלָּתָה - לָאָה Hiph.

הָלַךְ	from הלל infin. Hiph.	הָתַל	from התל Pi.
הִמְהַמְּהֵם	- הם or הם .	הִתְנַבְּוּת	- נבא infin. Hithp.
הִמְיִן	- ימן Hiph.	הִתְמַהֲמַה	- מהה infin. Hithp.
הִמְיִתוּ	- מות Hiph.		
הִמְכּוּ	- מכה Hoph.	ז	
הִמְסֵם	- מסס infin. Niph.	זָנָה	from זנה Pual.
הִמְסִיּוֹ	- מסה 3 plur. Hiph.	זָמְמָה	- זמה .
הִמְרֹתָם	- מרה infin. Hiph.	זָרָה	- זרה Piel.
הִמְרִיתִי, הִמְרִיתָ	from מרה Hiph.		
הִנַּח	from נוה or ינה imp. Hiph.	ח	
הִנִּיחַ	- נוה or ינה Hiph.	חָדַל	- חדל Kal.
הִנִּיחַ	- נוה or נה Hoph.	חָדַלְתִּי	- חדל Kal.
הִנְעִל	- עלל Chald. Aph.	חִקַּק	- חקק infin. Kal.
הִנְפָּה	- נוף infin. Hiph.	חָטָא	- חטא infin. Kal.
הִסִּית	- סות Hiph.	חִתָּה	- חיה .
הִעֵל	- עלה imp. Hiph.	חִכָּה	- חכה infin. Pi.
הִעֲלָה	- עלה Hiph.	חִלָּה	- חלה infin. Pi.
הִעֲלָה	- עלה Hoph.	חִלְקָה	- חלק .
הִפְרָכֶם	- פרר infin. Hiph.	חִנַּן	- חנן infin. Kal.
הִצְטִיד	- צוד Hithp.	חִרְרָה	- חרר Pilpel.
הִצִּית	- יצה Hiph.	ט	
הִקְבֹּוֹת	- קצה infin. Hiph.	טָעָה	from טעע infin. Kal.
הִצְפִּינוּ	- צפן infin. Hiph.		
הִרְבֵּה	- רבה imp. Hiph.	י	
הִרְבֹּוֹת	- רבה infin. Hiph.	יָאֵוֹתָהּ	from אות fut. Niph.
הִרְמֹו	- רמם imp. Niph.	יָאֵל	- אלה fut. Hiph.
הִרְרָה	- רפה imp. Hiph.	יָאֵת, יָאֵת	- אתה fut. Kal.
הִרְצָה	- רצה 3 fem. Hiph.	יָבֹו	- בוא fut. Kal.
הִשָּׁב	- שוב imp. Hiph.	יָבוֹשׁ	- בוש fut. Kal.
הִשְׁמוּ	- שמם Hoph.	יָבִישׁוּהוּ	- יבש fut. Pi.
הִשַּׁע	- שעע or שעה imp. Hiph.	יָגָה	- יגה fut. Pi.
הִשְׁתַּחֲוֶה	- שחה Hithp.	יָגַל	- גלה fut. Hiph.
הִשְׁתַּעֲשַׁע	- שעע Hithp.	יָגַר	- גרר fut. Niph.
הִתְבַּוְּחָה	- תוב Chald. Aph.	יָדָא	- דאה fut. Kal.
הִתְגַּר	- גרה Hithp.	יָדָה	- ידה fut. Pi.
הִתְיַדָּה	- ידה Hithp.	יָדָם	- יד .
הִתְחַל	- חלה imp. Hithp.	יָדָמוּ, יָדָם	- דמם fut. K. & Niph.
הִתְיִו	- אתה praet. and imp. Hiph.	יָדָבַד	- אבד Chald. Aph.
הִתְיַמְּךָ	- תמם infin. Hiph.	יָדָדָה	- ידה fut. Hiph.
		יָדָשַׁע	- ישע fut. Hiph.

יְהוּא	from	הוּה	fut. Kal.	יָכַל	from	כָּלָה	fut. Kal.
יְהִי	-	הִיָּה	fut. Kal.	יָכַל	-	יָכַל	- Chald.
יְהִי לְיָמָיו	-	יִלְבַּ	fut. Hiph.	יָכַל	-	יָכַל	- Chald.
יְהַל	-	אָהַל	fut. Piel.	יָכַסְיָמוּ	-	כָּסָה	- Piel.
יְהַלְלוּ	-	הַחֵל	fut. Piel.	יָכַתוּ	-	כָּתַת	- Hiph.
יֹכְלוּ	-	אָכַל	fut. Hoph.	יָכַת	-	כָּתַת	- Hoph.
יֹר	-	יָרָה	fut. Hiph.	יָלִיזוּ	-	לִיזָה	- Hiph.
יֹלְדָהּ	-	יָלַד	particip. Kal.	יָלִינוּ	-	לִינָן	- Hiph.
יֹרָא	-	יָרָה	fut. Hiph or Hoph.	יָמַדְדוּ	-	מָדַד	- Poel.
יֹשְׁבָתִי	-	יָשַׁב	partic. Kal.	יָמַח	-	מָחָה	- Niph. not Kal.
יָז, יָז	-	נָזַח	fut. Kal.	יָמַחָה	-	מָחָה	- Piel.
יָז	-	נָזַח	- Hiph.	יָמַצוּ	-	מָצָא	- Niph.
יָזַח	-	זָחַח	- Niph.	יָמַר	-	מָרַר	- Kal.
יָזְמוּ	-	זָמַם	- Kal.	יָמַר	-	מָרַר	- Hiph.
יָזַר	-	זָרַר	- Kal.	יָמַרְוּהָ	-	אָמַר	- Kal.
יָזַדְּ	-	זָדַד	- Kal.	יָנַדַּע	-	יָדַע	- Chald.
יָזַדְּ	-	זָדַד	- Hiph.	יָנִי	-	נָוָא	- Hiph.
יָחִי	-	חָיָה	- Kal.	יָנִיחַ	-	נִיחָה or יָנַח	fut. Hiph.
יָחִיבְךָ	-	חָתַת	- Hiph.	יָסַב	-	סָבַב	fut. Kal.
יָחַל	-	חָלַל	- Hiph.	יָסַב	-	סָבַב	- Hiph.
יָחַלְלוּ	-	יָחַל	praet. Piel.	יָעַד	-	עָוַד	- Hiph.
יָחֲמוּ	-	יָחַם	praet. Piel.	יָעִט	-	עָיַט or עָוַט	fut. Kal.
יָחֲמִתְּנִי	-	יָחַם	praet. Piel.	יָעֲמִדְנָהּ	-	עָמַד	fut. Kal fem.
יָחֲמִדְנָהּ	-	יָחַם	fut. Kal fem.	יָעַר	-	עָוַר	- Hiph.
יָחֲנֶה	-	חָנַה	- Kal.	יָעָרוּ	-	עָרַר	- Piel.
יָחֲנֶה	-	חָנַן	- Kal.	יָפַר	-	פָּרַה	- Hiph.
יָחֲקִי	-	חָקַק	- Hoph.	יָפַתָּה	-	פָּתַה	- Hiph.
יָחַר	-	חָרָה	- Kal.	יָצַטְטַע	-	צָבַע	- Hithp. Chal.
יָחַח	-	חָחַת	- Kal, and	יָצַטְטְרוּ	-	צָוַר	- Hithp.
יָחַח	from	חָחַת	fut. Niph.	יָצַק	-	יָצַק	- Kal.
יָט	from	נָטָה	- Hiph.	יָצַק	-	יָצַק	- Kal.
יָט	-	נָטָה	- Kal.	יָצַר	-	יָצַר	- Kal.
יָדַע	-	יָדַע	- Kal.	יָצַר	-	יָצַר	- Kal.
יָדַע	-	יָטַב	- Hiph.	יָצַר	-	יָצַר	- Kal.
יָדַע	-	יָלַל	- Hiph.	יָצַרְתִּי	-	יָצָא	praet. Kal.
יָדַע	-	יָפַה	- Kal.	יָצַתוּ	-	יָצַח	fut. Kal.
יָדַע	-	נָכַח	- Hiph.	יָקַח	-	לָקַח	- Kal.
יָדַע	-	כָּבַד	- Piel.	יָקַץ	-	יָקַץ	- Kal.
יָדַע	-	פָּוַן	- Poel.	יָקַרְדָּהּ	-	קָרַה	- Kal.

יִקְשׁ	from קשה fut. Kal.
יִקְשׁ	- קשה - Hiph.
יִרְא	- ראה - Kal.
יִרְאוּ	- ירא imp. Kal.
יִרְאוּ	- ירא fut. Kal.
יִרְבּ	- ארב - Hi.
יִרְדּוּף	- רדף - Kal or Pi.
יִרְוּא	- ירה infin. Kal.
יִרְוּ	- ירה fut. Hiph.
יִרְוּוּ	- רוה - Kal.
יִרְוּן	- רנן - Kal.
יִרְוּץ	- רצץ - Kal.
יִרְכּוּ	- רכך - Niph.
יִרְע	- ירע and רעה fut. K.
יִשְׁוּד	- שוד fut. Kal.
יִשְׁחוּ	- שחח - Niph.
יִשׂוּ	- נשא - Hiph.
יִשְׂוּם	- שמש - Hiph.
יִשְׂוּם	- שמש - Kal.
יִשְׂל	- שלח - Kal.
יִשְׂמַם	- שמש - Hithp.
יִשְׂנוּ	- יש.
יִשַׁע	- שעה fut. Kal.
יִשְׁעֶם	- ישע - Hiph.
יִשְׁרְנָה	- ישר - Kal fem.
יִשְׁתַּחוּ	- שחח - Hithp.
יִשְׁתַּקְּשׁוּ	- שקק - Hithp.
יִתְּא	- אתה - Kal.
יִתְּוּבַח	- יבח - Hithp.
יִתְּזוּן	- זון - Chald. Ithp.
יִתְּבַס	- כסה - Hithp.
יִתְּמוּ יתם	- חמם - Kal.
יִתְּמוּ	- חמם - Niph.
יִתְּעַר	- ערה - Hithpa.
יִתְּר	- נתר & תור fut. Hiph.
יִתְּשׂוּם	- שום Chald. Ithp.
יִתְּמַהּ ממה	- ממה fut. Hithp.

## כ

כָּאָרִי from כָּוַר praet. Kal.

כָּרִי	from כָּי .
כָּהוּח	- כָּהה .
כָּיִתְרוֹן	- יִתְרוֹן .
כָּלְהוּם	- כל .
כָּלְהוּה	- כל .
כָּלְתוּ	- כלה Piel.
כָּנָה	- כנן imp. Kal.
כָּנְלוּתְךָ	- נלה infin. Hiph.
כָּנְעָנְיָה	- כָּנְעַן .
כָּסְתָנִי	- כסה Pi.
כָּרְתִי, כָּרְתִי	- כרת Kal.

ל

לְאָדִיב	from אדב infin. Hiph.
לְאוֹר	- אור infin. Niph.
לְהוֹן, לְהוֹן	from הוּא Chald.
לְהוֹת	from שׂאה infin. Hiph.
לְחִיָּהם	- לחי .
לְחַמֵּם	- חמם infin. Kal.
לְיֹסוּד	- יסד infin. Kal.
לְיִקְתַּח	- יקחה or יקחה .
לְיִרְוּא	- ירה infin. Kal.
לְיִשׁוּן	- ישן infin. Kal.
לְיָה, לְיָה	- ילה imp. Kal.
לְיָחַת	- ילך infin. Kal.
לְיָה	- ליה fem. praet. Kal.
לְיָן	- ליה particip. Kal.
לְיָצַח	- יצהה infin. Hiph.
לְיָרְא	- ירא infin. Kal.
לְיָלַח, לְיָלַח	- ילד infin. Kal.

מ

מְאָסְכֶם	- מאס infin. Kal.
מְבִי	- בוא part. Hiph.
מְבַעְתְּךָ	- בעח part. Piel.
מְבַרְאֵשְׁנָה	- ראשנה and מה .
מְדִין	- מד .
מְדִימָן	- אמן Chald. Aph.
מְהַתִּין	- נחה Chald. Aph.
מְהַדְּךָ	- הודך Chald.

מוֹרִים from ידה part. Hiph.  
 מוֹרְעָת for מוֹר from מעד part. Kal.  
 מוֹמָת from מות part. Hoph.  
 מוֹסֵב - סבב part. Hoph.  
 מוֹפֵא - יצא part. Hoph.  
 מוֹרְאָה - מרא part. Kal.  
 מוֹרְיָגִים - מורג .  
 מִלְּזָא - מִלְּזָה Chald.  
 מִלְּזָה - מִזָּה and זָה .  
 מִזְרֵן - אִזַּן part. Hiph.  
 מִחָא - חִיא Chald. Aph.  
 מִחָן - חִיָּן Chald.  
 מִשְׁהָר - טָהָר part. Hithp.  
 מִימִי - מִלִּים .  
 מִלְּאֲכִים - מִלְּכָה .  
 מְלוּ - מְלֵא Kal.  
 מְלוֹאֹת - מְלֵא infin. Kal.  
 מְלִיָּגִים - לִיָּג part. Hiph.  
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 מְמַחֵם - מַחָה part. Pu.  
 מְנַאֲץ - נֹאץ part. Hithp.  
 מְפִזְרִים - מְפִזְרִים .  
 מְנַח - נִחָ or נִחָ part. Hoph.  
 מְנִיחַ - נִחָ or נִחָ part. Hiph.  
 מְעִזְלֵיהּ - מְעִז .  
 מְצַאֵן - מַצָּא imp. Kal.  
 מְצַאֲכָם - מַצָּא Infin. Kal.  
 מְקַלְלֵיגִי - קָלַל part. Pi.  
 מְקַנְיָתִי - קָנַן part. Pu.  
 מְקַרְקֵר - קִיר part. Pi.  
 מְקַטָּה - מַרַט part. Pual.  
 מְשַׁפֵּים - שָׁכַה part. Hiph.  
 מְשַׁתְּחִוִּיתָם - שָׁחָה part. Hithp.  
 מְתָם - מֵת .  
 מִתָּה - מִתָּה from מוֹת Kal.  
 מִתָּה - מִתָּה Chald.

מִתְּלָה לְהַ from לָהַת part. Hithp.  
 מִתְּתִי - מוֹת Poel.

## נ

נֶאֱרָו from נֹאֵה Pilel.  
 נֶאֱוֹת - אֹוֹת fut. Niph.  
 נֶאֱשָׂאָר - שָׂאָר part. Niphal.  
 נֶבֶזָה - בִּזָּז fut. Kal.  
 נֶגִיָּתִי - נָבָא Niph.  
 נֶגְבָּל, נֶבְבָּל - נָבַל fut. Hiph.  
 נֶבְבָּה - בָּלַל fut. Kal.  
 נֶבְבָּקָה - בָּקַק Niph.  
 נֶגְאָלוּ - גָּאֵל Niph.  
 נֶדְקָמָה - דָּמַם fut. Niph.  
 נֶהִי, נֶהִי - הִיָּה fut. Kal.  
 נֶוְגִי from נֹוֵגָה part. Niph.  
 נֶוְגֹוֹת from נֹוֵגָה part. Niph.  
 נֶוְלָדָו - יָלַד Niph.  
 נֶוְסָרוּ - יָסַר Nithpael.  
 נֶחַל - חָלַל praet. Niph.  
 נֶחַל - חָלַל praet. Pi.  
 נֶחַם - נָחַם Niph. or Piel.  
 נֶחַמִּים - חָמַם part. Niph.  
 נֶחַתְּתִי - חָנַן Niph.  
 נֶחַר - חָרַר Niph.  
 נֶחַת - חָתַח Niph.  
 נֶיָּנָם - יָנָה fut. Kal.  
 נֶיָּרָם - יָרָה fut. Kal.  
 נֶנְהָ נֶהָ - נָכַה fut. Hiph.  
 נֶנְפָאוּ - נָאָה Niph.  
 נֶנְבָּחַת - יָכַח part. Niph.  
 נֶנְפָפָר - כָּפַר Nithpael.  
 נֶנְמָר - מוֹרַר Niph.  
 נֶנְסָבָה - סָבַב Niph.  
 נֶנְסָה - נָשָׂא imp. Kal.  
 נֶעוֹר - עוֹרַר Niph.  
 נֶנְפָלְתָה - פָּלַא Niph.  
 נֶנְפָלַל - נָפַל Pilal.  
 נֶנְפָסְתָּק - צָדַק fut. Hithp.



נָצְרָה	from נצר	imp. Kal.
נָקַל	- קלל	Niph.
נָשׂוּא	- נשא	3 plur. Kal.
נָשׂוּ	- נשא	3 plur. Kal.
נָשׂוּי	- נשא	part. pass. Kal.
נָשִׂים	- שמש	fut. Hiph.
נִשְׁתָּה	- שיה	Nithpael.
נִתְקַדְּוּ	- נתק	Kal.
נִתְהַי	- נתן	Kal.

## ס

סָבְכוּ	from סָבַךְ	.
סָבְלוּ	- סָבַל	.

## ע

עוֹזָה	from עוז	imp. Kal.
עָשָׂה	- עשה	fem. praet. Kal.

## פ

פָּחַת	from נפח	infin. Kal.
פָּעְלוּ	- פָּעַל	.

## צ

צָא	from יצא	imp. Kal.
צָאָת	- יצא	infin. Kal.
צָדְקָתָהּ	- צדק	infin. Pi.
צָמְתָהּ יָנִי	- צמח	Piel.
צָק	- יצק	imp. Kal.
צָקָה	- יצק	infin. Kal.

## ק

קָאם	from קום	praet. Kal.
קָאם	- קום	Chald.
קָבַה	- קבב or נקב	imp. Kal.
קָבְנוּ	- קבב or נקב	imp. Kal.
קָח	- לקח	imp. Kal.
קָח	- לקח	praet. Kal.
קָחָם	- לקח	praet. Kal.
קָחָת, קָחָת	- לקח	infin. Kal.

## ר

רָאָה	from ראה	infin. Kal.
רָד	- רוד and ירד	infin. and praet. Kal.
רָד, רָדָה	- ירד	imp. & infin. Kal.
רָדָם	- רדה	part. Kal.
רָשׁ & רָשׁ	- ירש	imp. Kal.
רָשָׁה	- ירש	infin. Kal.

## ש

שָׂא	from נשא	imp. Kal.
שָׂאָה	- נשא	infin. Kal.
שָׂאָה	- נשא	infin. Kal.

## ש

שָׂט	from שוט	part. Kal.
שָׂגָם	- שגג	infin. Kal.
שָׂב	- ישב	infin. Kal.
שָׂוֹתָי	- ששה	Poel.
שָׂמְלוּ	- שמש	infin. plur. Kal.
שָׂנְתִים	- שנה	.
שָׂת, שָׂתָה, שָׂתִי	from שות	Kal.
שָׂתוּ	from שות	Kal.

## ת

תָּאָהוּ	from תאכל	fut. Piel.
תָּאָרוּ	- תאר	.
תָּבָא	- תבה	fut. Kal.
תָּבֹאֵינָה	- בוא	- Kal.
תָּבֹאֵתָהּ	- בוא	- Kal.
תָּבֹאֵתָהּ	- בוא	- Kal.
תָּבֹחַ	- בכה	- Kal.
תָּגִבְיָהּ	- גבה	- Kal.
תָּגִיֶדְךָ	- יגה	- Hiph.
תָּגַל	- גלה	- Niph.
תָּדַמְרִינִי	- דמה	- Piel.
תָּדַמְרִינִי	- הים	- Hiph.

תָּדַלְלוּ	from	התל	fut. Pi.	תִּדְעַע	from	ידע	Chald.
תֹּמֵךְ	-	תמך	part. Kal.	תִּסֶּף	-	אסף	fut. Kal.
תִּזְלִי	-	זל	fut. Kal.	תִּשְׁגָּה	-	עגן	- Niph.
תִּזְכִּים	-	זנה	- Kal.	תִּשְׁהוּ	-	אפה	- Kal.
תִּזְרְקִי	-	זר	- Pi.	תִּפְּצוּתֵיכֶם	see Lex.	פּוּץ	.
תִּזַּח	-	חזה	- Kal.	תִּצְלָנָה	from	צלל	fut. Kal.
תִּחַז	-	אחז	- Kal.	תִּרְב	-	רבה	- Kal.
תִּחַל	-	חלל	- Niph.	תִּרוּץ	-	רצץ	- Niph.
תִּחַשׁ	-	חוש	- Kal.	תִּשִּׂי	-	שׂיה	- Kal.
תִּט	-	נטה	- Kal.	תִּשָּׂנָה	-	נשא	- Kal.
תִּט	-	נטה	- Hiph.	תִּשָּׂטַף	-	שטה	- Kal.
תִּישָׂשׂוּ	-	עשה	- Niph.	תִּשְׁתָּחוּ	-	שחה	- Hithp.
תִּיכַח	-	כהה	- Kal.	תִּשְׁתַּע	-	שעה	- Hithp.
תִּכַּס	-	כסה	- Pi.	תִּת	-	נתן	infin. Kal.
תִּכַּסְּהוּ	-	כסה	- Hithpa.	תִּתִּי	-	נתן	infin. Kal.
תִּלַּח	-	להה	- Kal.	תִּתְבַּר	-	ברר	fut. Hithp.
תִּלַּךְ	-	לון	- Kal.	תִּתְגַּר	-	גרה	fut. Hithp.
תִּמַּח	-	מחה	- Hiph.	תִּתֶּה	-	נתן	praet. Kal.
תִּמְחִי	-	מחה	- Hiph.	תִּתְחַר	-	חרה	fut. Hithp.
תִּמַּס	-	מסה	- Hiph.	תִּתַּם, תִּתְּמַם	-	תמם	- Kal.
תִּמַּר	-	מרר	- Hiph.	תִּתַּע	-	תעה	- Kal.
תִּמְרוּ	-	אמר	- Kal.	תִּתְפַּל	-	פתל	- Hithp.
תִּנַּח	-	נתן	imp. Kal.	תִּתְצַב	-	יצב	- Hithp.
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